NATIONAL ANTI-SLAVERY STANDARD.

Without Concealment-----Without Compromise.

VOLUME VIII.---NO. 34. NEW-YORK, THURSDAY, JANUARY 20, 1848. WHOLE NUMBER 398.

PUBLISHED WEEKLY,
BY THE
AMERICAN A. S. SOCIETY.
At 142 Nassau Street, New-York.

SYDNEY HOWARD GAY, Editor.

☞ All communications for the paper, and letters relating to its pecuniary concerns, should be addressed to the Editor.

☞ Donations to the Treasury of the American Anti Slavery Society may be forwarded to FRANCIS JACKSON, Treasurer, at Boston; or to S. H. Gay, Assistant Treasurer, at New-York.

TERMS.—One Dollar per annum: Strictly in advance in all cases.

H. M. HENRY, PRINTER.

Pro-Slavery.

From the Louisville Morning Courier.

FREE NEGROES.

The practice of permitting free negroes to openly violate the Statutes of the Commonwealth, is carried, in this city, to an alarming extent, and, we trust, some effort will be made now to put an end to it. The great mass of these negroes are utterly worthless as a population, and their bad habits have a most pernicious influence on the slaves.—There is no middle-ground to be taken with negroes. They must be considered as slaves, obedient to a master or mistress, or they must be freemen obedient to the laws. Yet, we have a mongrel tribe here who are neither slaves nor freemen. They hire their own time by evading the laws in procuring some one to stand as master for them, and soon run into every species of vice that springs from idleness. The free negro population, and negroes hiring their own time, need weeding very much, and we hope the proper officers will attend to this important and essential duty.

We copy that portion of Gov. Young's Message, which relates to the War, and to which we referred last week. It finds its appropriate place in the department we specially devote to the violent declamations of Southern slaveholders, and the cowardly drivellings of Northern slaves:

By a communication from the Secretary of War, under date of May 19th, 1846, my predecessor was requested to cause to be enrolled and mustered into the service of the United States, seven regiments of infantry. A requisition was subsequently received for one of said regiments to proceed to California; and in obedience thereto, the 7th regiment, under the command of Col. J. D. Stevenson, sailed from the harbour of New York, in the month of September, 1846. From this regiment nothing official has been received since its departure. In the month of November, 1846, the Secretary of War made a requisition for another regiment from this State, and the 1st regiment was mustered into the service of the United States, and sailed for Mexico in the month of January last, under the command of Col. Ward B. Burnett. By the report of the Adjutant General, to be forthwith transmitted to you, you will be furnished with all the official information possessed by this Department in relation to the two regiments mentioned, and also to the military condition of the State.

The war with Mexico has imposed new and delicately interesting duties upon you. It may, and probably will, in its progress, claim farther sacrifices from this State; and I rely with the utmost confidence upon your readiness, as the representatives of a gallant and patriotic people, to discharge with alacrity any duty that may be cast upon you. In the Legislature of this State, in 1846, when the first intelligence was received that American blood had crimsoned the waters of the Rio Grande, upon a proposition to appropriate money for the enrolment of troops, in expressing what I then believed to be my duty as a member of that body, I said: "That our country is in a state of actual war with Mexico none can doubt. The causes of that war are to me now unimportant. All here know that from the first I was opposed to the annexation of Texas: that is now a matter foregone. Texas is now bone of our bone, and flesh of our flesh, and they who invade any portion of that country invade the United States; and I will as soon vote for the enrolment of troops to protect the soil of Texas as to protect the spot on which I now stand. Whether the conduct of the Government, in ordering our army to march into that country, has been such as it should be, or not, is also a foregone conclusion. Our country has been invaded, and the blood of our citizens has been shed; and I will sustain that country and those citizens against a foreign enemy, and at all times and under all circumstances, right or wrong." Although these impulsive suggestions were naturally consequent upon the receipt of intelligence that the blood of our people had been shed, such impulses, in matters of this description, may generally be trusted, and I said nothing which, upon mature consideration I do not feel it my duty to reiterate. I do not, however, mean to be understood as saying, nor can such an inference be fairly drawn from anything I have said, that it is unimportant in a war with a foreign country that a Government should be right. It has everywhere been truly said, that war is among the direst calamities that can befall a nation, particularly if its people have felt the subduing and refining influences of Christianity and civilization, and can only be resorted to for just cause, and be justified by high regard for the integrity and honour of the nation. National honour is not merely the ethereal echo of high sounding words; it is intimately connected with our well-being, the power of self-preservation, and indeed our very existence as a nation. The power to declare war is vested in the Congress of the United States, and when once engaged in war, either under a declaration by Congress, of into which we have been involuntarily plunged by the aggressions of a foreign Government, the power to make peace rests with the President of the United States and the Senate; and that doctrine which teaches obedience to municipal laws, whatever their character, until they are modified or repealed, requires of us as citizens of the United States, and in our corporate capacity as one of the members of the Confederacy, to come up to the help of the Government against a foreign enemy, however we may have been involved in the war, and whatever its causes or objects. Such is our condition now; we are in a war with Mexico, and in its progress the country has responded to the demands of patriotism with a spirit and zeal as pure and ardent as that which burned in the bosom of those who fought the battles of the Revolution. Under officers whose names will live as long as the knowledge of letters by which their heroic deeds have been recorded, our armies have achieved a series of the most brilliant victories known to the history of ancient or modern times.

The country, always indisposed to war, would receive with joy intelligence of an honourable peace but to render peace honourable, I think she would demand, and has a right to require, that it shall be accompanied with such indemnity as, upon the page of history, will be evidence of an acknowledgment by Mexico of the superiority of our armies; but of the character and extent of such indemnity I may not speak in this communication. With the return of peace will come a season of calm deliberation and searching inquiry; the causes, the conduct, and the result of the war may be then properly and usefully investigated; but until our enemy shall have been subdued, discussions involving collisions of opinion at home cannot fail, by exciting false expectations in Mexico, to embarrass negotiations for peace. I confidently trust, therefore, that such discussions will not be allowed to distract your deliberations so long as there is an enemy in the field. I feel assured that we shall look only to the honour of our flag. How far legislation by you may be demanded, resulting from the war with Mexico, I apprehend cannot at this time be determined. Ohio, and I believe others of the States, have made appropriations to meet the expenses of soldiers, incurred after enlistment, and before being mustered into service, looking to the General Government for reimbursement. If there shall be a farther requisition upon this State for troops, and provision shall not be made by the Federal Government to meet the expenses mentioned, I respectfully submit that it will be your duty, as I doubt not it will be your pleasure, to make the necessary appropriations.

PARKER PILLSBURY, the Diabolas of Abolitionism, gave our citizens an opportunity last Sunday evening, of listning to one of his amiable and edifying lectures in favour of the poor slave. He came alone this time, which was unfortunate, for when two or three such birds as he alight at once, each of them feels bound to surpass the other in their abusive efforts to advance the "cause of humanity," and so the fire which they kindle on the altar of liberty grows more and more intense; till it is almost equal to an explosion of gun-cotton. We do not know that Parker ever found anything but evil in any one, till he came across Mr. Palfrey. Doubtless, however, he considers himself as *the* man of all men, worthy to be set up as an example for the imitation of mankind. Therefore, all should study the qualities of Parker. We cannot spare the room very well; but we wish to say that his lectures amount to about this:—"My hearers, you are all rascals, thieves, man-stealers, murderers, &c. If any one can deny it, speak. No one says anything. Then it's all true. Amen."—*Plymouth Rock.*

Selections.

The following is the copy of the Address from Women of Scotland to Women of America, referred to in the last letter of our Boston correspondent. We copy from the Liberator:—

THE WOMEN OF SCOTLAND TO THE FREE WOMEN OF THE UNITED STATES OF AMERICA.

Dear Sisters: Enjoying freedom ourselves, our desire is, that its blessings should be extended to every member of the human family. In your country there are three millions of our fellow-mortals, descended from the same Parent as ourselves, in whose veins run the same blood as in our own—whose visages bear the same divine impress—whose hearts are susceptible of the same impulses—whose souls must stand before the same judgment-seat, and inhabit the same eternity as our own—who, notwithstanding their being under a Government, the fundamental declaration of whose Constitution is, "That all are born free and equal," have, in disregard of any principle of nature and religion, been robbed of their most sacred rights—doomed by the laws of your country to a perpetual and degrading bondage—regarded as beasts of burden—bought and sold as articles of merchandise—all the ties of social life disregarded—the husband and wife, the parent and the child, subject to be for ever separated—deprived of every means of instruction, intellectual and moral—and, above all, denuded of that liberty which is the right of every human being breathing the vital air.

We ask you to pause and reflect on this unseemly and wicked state of things; emancipate yourself from that bondage of custom, or prejudice, or interest, under which you may be labouring; contemplate the horrors of the slave system with an open and candid mind; realize, as far as you can, an adequate conception of the realities of this evil; ascertain in what way you stand connected with it; and, looking at that connexion in the light of a final reckoning, decide at once whether Slavery is in future to count upon you as friends or foes. Our religion teaches that God is the Father of us all, and that freedom is the sacred birthright of all his children. We, therefore, protest against any member of this family robbing any other of this inalienable gift, and call upon all who have escaped the horrors of bondage to break these fetters, and let the oppressed go free.

It grieves us to learn that not a few of you, who professedly recognize the Christian religion as the rule of life, are actually identified with the slave system of your country, living in the very midst of it, surrounded by those whom God has endowed with the same gifts as yourselves, and who, you cannot deny, are brothers and sisters of that great family to which you belong. They are kept in bondage for your sakes; they are deprived of intellectual, moral, and religious culture, that they may the better serve your selfish purposes. There is no necessity impelling you to hold longer over them the rod of the oppressor; you may, if you choose, wash your hands, at once, clean of this evil. Do not imagine that because you have been born and educated in the midst of Slavery, that you are guiltless, or at least comparatively innocent, however much these unhappy circumstances may have tended to blunt your moral sensibilities, or to mitigate your guilt when you lived (if it were possible so to live) in ignorance of your criminality; be assured that now, when your attention has been called to the sinfulness of your position, that if you have left in your breasts one single vestige of that moral perception which distinguishes our nature, so long as you stand in any degree identified with Slavery, that you are unmitigated trangressors of the immutable laws of God's moral government.

We urge you once more humbly to review the principles of the Christian religion. Ponder well that great commandment which includes all others, "Love the Lord thy God with all thy heart, and thy neighbour as thyself,"—learn again the spirit of that golden maxim, "Do unto others as ye would they should do unto you." Are you willing to change conditions with those who are held in bondage by you, or for you? Are you willing to entrust your future happiness to the caprice of the task-master—at his will to be torn from your husband or father, your child or sister, and separated forever? Are you prepared to abandon all your rights, civil and religious—to be deprived of every means of instruction—to be herded as cattle are—sold at the auction block to the highest bidder—your persons to be flogged, abused, or destroyed, as best suits the purposes of those into whose hands you may fall? If not, then love your neighbour as yourselves, do unto others as ye would they should do unto you—or at once honestly renounce the professed service of a Master whom you are not willing to obey;—far better for yourselves, and for the cause of suffering humanity, that you boldly renounce a religion which lays you under restrictions to which you are resolved not to submit, than that you should deceive the world and your ownselves, by attempting to do what never can be done—serve both God and Mammon.

We would affectionately warn you against attempting to defend your position, by appeals to the supposed practices of Old Testament times. The Bible is only an open book to those who read it with honest hearts; to all others its instructions are sealed up; if your desire in reading is to find an apology for Slavery, you will not leave your task disappointed; but if your simple desire is to know the truth and obey it, then the truth shall make yourselves as well as your bondsmen free. Bear it in mind, that our controversy is not with the Slavery of by-gone times, but with that slavery which exists at this moment in your own land. Let it be tried on its own merits. The only legitimate Christian mode of settling this matter, is to judge of it by its fruits. Shut your Bibles, then, till you have analyzed the slave system; till you have, as thoroughly as possible, become acquainted with its character; and then open the sacred volume, submit Slavery to its tribunal, and tell us if it comes forth justified or condemned.

There are in your country a large class, who, not being actually involved in the slave system, imagine that they occupy a neutral position, and are therefore free from the charge of supporting Slavery. To such we would say, between right and wrong there is no neutral ground. "He who is not with us is against us," is the language of One who always spoke the truth; if you are not protesting against Slavery, if you have not repudiated the fellowship of those who live by its existence, then, according to the statement of Jesus, you are not with us, but with those who are against us. There can be no greater or more fatal error than to imagine, that Slavery depends for its existence upon the holders of slaves; it could not exist a year if left solely to depend upon them for support; they are the mere executors of the religious sentiment of your country on this matter, and would be powerless under a correct public opinion. Your pro-slavery churches are "the Bulwarks of Slavery;" they are giving their mighty influence to perpetuate the present state of things; they have refrained from declaring the criminality of man attempting to hold property in his fellow-man;—nay, they defend such a state of things, as perfectly consistent with the precepts and spirit of Christianity. They have received into their most intimate fellowship the slaveholders of your land, and thus endorsed the whole system as good; they are not with us, but against us. The Church has, in every age and in every country, been the most powerful regulator of public sentiment, inasmuch as it deals with the religious feelings of the people; but the Church is made up of its individual members, so its influence is the combination of theirs. If your influence, then, has been thrown into the common stock of any church, where Slavery and its supporters are not the subjects of separation and unqualified condemnation, are you free from the charge of perpetuating this evil and prolonging its horrors? We would remind you that our guilt, in connection with any system of iniquity, can only be measured by the amount of influence we possess.—The more reputedly good men or women are, the more dangerous do they become, when they sanction that which is evil; Slavery reaps a greater harvest from the silence of such, that from the efforts of all the slaveholders in your land. Let your churches give forth an unqualified condemnation of this system, let your ministers fearlessly declare from their pulpits its true character, and Slavery, with its attendant evils, will speedily disappear; but if they persist in perpetuating this fearful delusion, iniquity will wax stronger and stronger, till those virtues which are the only guarantee of your country's preservation shall be blotted out.

We would say, then, take decided action; let your creed be, no compromise with Slavery—no communion with slaveholders; if the church to which you belong will not stand forth in vindication of the rights of your coloured countrymen, then be faithful to your religion—"Come out of her my people, that ye partake not of her sins, and that ye receive not of her plagues."

To that small, but ever increasing class, who, for a long series of years have, amid scorn and persecution, been devoting their entire energies to the work of your country's emancipation, we look with feelings of the deepest sympathy and the fondest hope; we have not been inattentive observers of the self-sacrificing course of William Lloyd Garrison and his devoted compeers. The countless attempts made by the pro-slavery men of your land to blast their reputation, and the unbounded confidence placed in them by your coloured population, is to our minds conclusive evidence of their exalted worth, of their growing success, and of our own bounden duty to cheer and aid them on by every means in our power. We have been privileged to meet here with some of those noble spirits—our minds have been improved, our understandings enlightened, our hearts warmed by their eloquent pleadings on behalf of the slave; and our appeals now are but the result of their labours amongst us, the echo of a voice from your shores returning to rouse you to action.

For Maria Weston Chapman, and our other sisters who have so long and so nobly struggled for the freedom of others, we would entreat your sympathy and regard; and this request we make, not for their sakes, but for the sake of those whose deliverance from bondage is the object for which they live, and for which, we doubt not, they are prepared to die.—They have never sought to accomplish their work by pandering to a corrupt public sentiment, or by courting popular applause; but trusting to the righteousness of their cause, they have put their trust in the God of the oppressed, and faithfully spoken what they believed.

Though separated from their field of labour by a boisterous ocean, yet our hearts, and prayers, and labours are one with their own. We know that Scotland can do much to break the rod of the oppressor. Although she has no slaves treading her soil, yet she is not without apologists for those who tread yours; and, by the help of God, we will not cease our agitation till every apologist has been silenced, and every slave emancipated. How long we may require to labour, we cannot tell, nor is it needful we should; enough for us to know that these exertions shall ultimately be crowned with success, and that the more faithfully we labour, the more speedily we triumph.

Perhaps some may be ready to answer our appeals by pointing to the men of America as those who must work out its deliverance,—to such we would say,—

We ask not woman to leave her "appropriate sphere." Had its duties been properly discharged, your country would not now have been disgraced by Slavery. Mothers! there are none so powerful as you. You have the educating, may we not say the ruin or salvation of your country in your own hands. If Slavery is to be overthrown by the exertions of the other sex, then they must be qualified for that work; selfish dispositions must be subdued; exalted ideas of liberty, and sacred regard for the rights of humanity, must be implanted; and from where may we expect such a race of men, if not from the nurseries of your land. Let your own souls become filled with generous emotions; let your lullaby to your little infants be the song of liberty; let your fireside talk be of the wrongs of bondage, and the blessings of freedom; by your own lives impress upon the willing minds of your offspring, lofty conceptions of duty, and create within them a longing desire to vindicate the liberties of your land;—be thus faithful to your sacred trust, and soon may that spirit which inscribed on the escutcheon of your country, that "all are born free and equal," wake up from the slumber of ages, breaking every yoke and letting the oppressed go free.

Be it remembered, by all persons of common honesty and intelligence throughout the civilized world, That in the month of November, 1844, Jonathan Walker, an upright and estimable citizen of Massachusetts, was branded in the right hand with a red-hot iron and otherwise barbarously maltreated, by order of a Court of slaveholders in Florida, for an act of humanity, viz. aiding seven of his fellow-men in an attempt to escape from bondage.

And be it also remembered, by all Mahommedans and Pagans, of every name under the whole heaven, that in the month of December, A. D. 1847, the said Jonathan Walker, having escaped from his merciless tormentors, applied either personally or by his friends to the pastor or trustees of each of the five so-called Christian churches in this village of Little Falls, for the use of their respective houses of worship, to enable him to address them on the subject of American Slavery; and that the application was in every instance unsuccessful.—*Herkimer Freeman.*

From the Liberty Herald.

SOUTHERN ODDITIES.

NOTICE.—The subscriber, living on Carroway Lake, on Hoe's Bayou, in Carroll Parish, sixteen miles on the road leading from Bayou Mason to Lake Providence, is ready with a pack of dogs to hunt runaway negroes at any time. These dogs are well trained, and are known throughout the parish. Letters addressed to me at Providence will secure immediate attention.

My terms are $5 per day for hunting the trails, whether the negro is caught or not. Where a twelve hours' trail is shown and the negro not taken no charge is made. For taking a negro, $25, and no charge made for hunting. JAMES W. HALL.

The above advertisement we cut from the Madison Journal, published at Richmond, Louisiana, November 26, 1847. It appears in the business department of the paper, surrounded by lawyer's cards, tradesmen's advertisements, notices of legal business, and patent medicines, just as "a house to let," or "a carriage for sale," would be published in a free and Christian country.

In the same paper we find a morning hymn to the praise of God; a laboured essay in praise of John Wesley, and an eloquent notice of a superior racehorse, in which there is an appeal "to the Christian and philosopher," and to all who would not be "unmindful of their duty to God and their country," to cherish the breed. The editor gives no intimation of his political, religious, or social opinions, except what may be gathered from these particulars.

There is but one editorial article. In that he apologizes for failing to issue a paper the week before.—The cause assigned is, that his journeyman, who had just returned from Mexico, "one of the immortal few who escaped the memorable charge on the masked batteries of Cerro Gordo," was too drunk to work. The paper is issued weekly, when the hands are sober, at five dollars per annum. We have given the spirit of The Madison Journal, and, we suppose, that gives the very "form and pressure" of the people and the times in Madison Parish, Louisiana.

From the New-York Inquirer.

DISCUSSION OF SLAVERY IN CONGRESS.

We have read with great interest the speech of Mr. Clingman, Representative from North Carolina, on the subject of Slavery. Mr. Clingman is a thorough going pro-slavery man; but, at the same time, he is a calm, cool, sagacious, and even candid reasoner, who has something to say for Slavery, besides the usual Southern rant and abolition denunciation. Mr. Clingman did himself honour in voting against the rule excluding abolition petitions in the last Congress; and he has done himself credit by the care, distinctness, frankness, and courtesy with which he has treated the subject in his recent speech.

We doubt whether anything so auspicious to the abolition of Slavery has occurred for many years, as the delivery of this speech. The subject of Slavery is thus brought up, by a slaveholder, and the representative of a slave State, for dignified, deliberate, and patient discussion on the floor of Congress.—What can the enemies of that dreadful institution more desire than this? What have they been so eagerly longing for, as the day when the question of Slavery would be freely and fully discussed in our national halls? Of what have we so much complained, as of the disposition of Southern and Northern men alike, to suppress all agitation of the subject in Congress? Those who are the intelligent and conscientious foes of the Institution, know that its consideration is its condemnation; its trial, its doom. And they behold the commencement of this discussion almost with the joy with which they would welcome the act of universal emancipation.

We very much doubt whether the subject of Slavery ever received a more candid treatment, by a defender and advocate of the institution, than in this speech. It has surprised us to see how much could be said in extenuation of it on *political* grounds—how the usual objection to the extension of the area of Slavery could be met, and what an encouraging face could be put upon the whole matter by one evidently himself thoroughly deceived! There is no plausibility equal to that which proceeds from self delusion.

For our own part, we are free to confess that, granting Mr. Clingman's premises, and arguing the question wholly from his point of view, we do not see exactly how he is to be answered. He supposes that the objections to Slavery here at the North, so far as they possess the minds of any but fanatics, are based upon considerations of local interests; that it is the political power of the slave States of which we are jealous, and that we are rapacious enough to envy the South the material advantages of the bargain we made in the original and sad compromise, when we adopted Slavery into the Union for the sake of the wealth and support of the South, and her concessions to us in navigation acts! Mr. Clingman's whole speech proceeds upon the theory that Anti-Slavery principles and sentiments, here at the North, or anywhere else in the United States, are purely political and economical. And his speech is, in general, a reply to arguments proceeding from such grounds. To be sure, there is thrown in, here and there, an observation bearing on the morality of the question, but only very indirectly.

This extraordinary method of treating this great subject, is well fitted to bewilder and confound any Anti-Slavery man. He hardly sees, under this costume, that it is the question which occupies his own thoughts and anxieties. He cannot understand where Mr. Clingman has been living, that he should be able to discuss the subject of Slavery, and never directly contemplate it as a *moral* question, or that he should expend eight or ten closely printed columns in answering objections to the systems which are so remote from the main ones, that they scarcely have any weight against the institution with the Abolitionist himself.

The grand and all-including objection to Slavery at the North is, that it is a SIN of the deepest dye; a wrong to humanity, the worst which man can perpetrate against his fellow; a sin against God, in the present state of moral knowledge, among the blackest and least pardonable. We feel that we have no right to live in the world with such a monstrous crime, and not labour to convict it; that we have no business to derive advantages and blessings, from a form of Government which permits such a heinous wrong; that we ought not to dwell beneath a Constitution which legalizes it; and that if all our reasonable efforts fail to have it corrected in a Constitutional way, and if obstacles to its removal, of an insuperable form, exist in our national compact, then it becomes our duty to resign all the hopes and advantages of the Union rather than stand aiding and abetting such a sin. It is true, this might do no good to the slave; but at certain moral exigencies, our only salvation is to fall back upon our simple duty, and leave consequences, whether to ourselves or to others, to God. And if it be proved that Slavery is Constitutional, and that we have no remedy against it, whatsoever; that it may increase, and multiply, and obtain new power in our Confederacy, and that nothing can be constitutionally done by us to arrest its growth, or to provide means for its diminution and utter extinction, then, the moment we become thoroughly convinced of that, is the moment to determine that we will cut ourselves loose from that abomination, and take the consequences of dissolution.—God avert that dreadful day, when the Union, so precious in our eyes, shall cease to exist! But if the alternative is to be Union and everlasting bondage to increasing millions of our fellow-creatures or disunion, with our hands clear from the blood of these, our fellow-mortals, there can, there must, be no hesitation.

But we are not among those who think that the Union may not be preserved and Slavery abolished. We think just the other way. We have little sympathy with those who cannot conscientiously employ every constitutional means to obtain the great end of emancipation, or who will not patiently wait so long as they see that *any* progress is making towards this result. Can it be doubted that ground has been gained in Congress by the Anti-Slavery party? Was nothing gained in the kind of reception the Wilmot Proviso obtained at the last session? Is nothing gained by the position in both Houses, of men sent there under the circumstances of Hale, Palfrey, Giddings, Tuck? Is nothing gained by the influence of such speeches as Henry Clay's, at Lexington, and Daniel Webster's, at Springfield, having the War for their subject, but Slavery for their root? We are very far from satisfied with these speeches, but do they not indicate that our most politic Statesmen are perceiving that they cannot withstand the Anti-Slavery sentiment which is rolling over the land?—Under these circumstances, we are very far from despairing of right action in Congress. It may be that ten Congresses may meet and disperse before right principles triumph there. But there is no reason to despair while the least progress is making. The time to contemplate disunion will be when the door is shut, barred, and clearly fortified against any advance of Anti-Slavery action in Congress; and certainly that is not our case now.

We are almost ready to believe with Mr. Clingman, that the framers of the Constitution did not provide, or intend to provide, against the spread of Slavery; and that while we rigidly adhere to the Constitution, we shall not be able to extirpate the institution. But what then? What though our Declaration of Independence itself recognized the lawfulness of negro-slavery, (which of course it does not,) even then would it follow that, fifty years afterwards, we had no right to see our duty any more clearly than at the time we adopted it? If a gross inconsistency were wrought in our Constitution, have we no right to attempt to work it out? Do we attempt to defend polygamy because it was practiced by the Patriarchs, or to adopt a monarchical form of government because the Gospel insiructs us to honour the king, or to burn witches because we read, "thou shalt not suffer a witch to live?" Are all the errors and mistakes of good men to be forever maintained by those who see them to be such? Does increased light bring with it no obligation to act up to its illumination? We are sincerely weary of the discussion of plain matter of morality, on *constitutional* ground. We tell the South—in our judgment, "Slavery is a crime." She returns us for answer—"It is Constitutional." "Very well," we reply, "suppose it *is* constitutional, we did not make the Constitution; and although we have, by implication, promised to obey it while it remains unchanged, yet we have not sworn not to see its defects, not to awaken to its immoral concessions and compromises, not to labour to have it changed and improved! We allow that, while it continues, we are either bound to obey it, or to withdraw from its protection and advantages.

But do not tell us it is unchangeable, and that we shall not be permitted to remonstrate against the continuance of its sinful provisions. We seek to amend the Constitution. You have long denied us the right of petitioning against the continuance of what it hurt our consciences to support, and would now, if possible, make it forever unconstitutional for us to seek any amendment of those portions of the Constitution which you say form the bulwark of your wicked Slavery. Can we submit to this?—Should we not be traitors to God did we allow ourselves for a moment to hesitate whether we would continue the Union forever upon your understanding of it—an interpretation which makes it unconstitutional for us to be anything but self-convicted oppressors and manstealers?

It would be impossible for us to enter into any detailed examination of Mr. Clingman's positions.—They will undoubtedly receive a thorough scrutiny from the able men whose sole business in Congress it is to look after this great cause of Anti-Slavery. We rejoice to know that such a man as J. G. Palfrey is there, who unites the best talents with the highest morality and the purest ambition; a man who has sealed his anti-slavery faith with sacrifices of fortune and of party; whom no sophistry can entangle, no frowns intimidate, and no obstacles disheartens; a man who "had rather be right than be President," and who represents a constituency of principles and of divine Providencee, to which alone he holds himself responsible. We rejoice that such men are gradually creeping into Congress: men who cannot be dragooned into party ranks, who would nor vote for a lying preamble, no matter how much truth or mercy followed it, and who really and truly hold themselves as politicians, amenable to the laws of ordinary Christian morality. We are sick of the policy of our Northern men, who support the war with their votes, and attack it only in their speeches; and of the ominous silence maintained by our most trusted and decisive men on the subject of Slavery. It is time for Webster, and Davis, and Winthrop, to do something more than to give sidewise blows for truth, and justice, and humanity. But in that case we might not have had a Whig Speaker, and there would be less chance for Massachusetts' favourite son to sit in the Presidential chair, both of which events will be of great importance at the day of judgment!

From the Liberator.

THE FOURTEENTH NATIONAL ANTI-SLAVERY BAZAAR.

Another, yet the same—the fourteenth return of this holy festival of Freedom—sent an impulse of hope and joy through the hearts of the oppressed of America—the slaves and the Abolitionists. This new guaranty of perseverance, makes the first class more hopeful and patient—the last, more resolute and devoted.

God be thanked that the principles, the object and the measures of this combination of persons of such various characters and conditions, being true, right and wise at the beginning, have continued unchanged for so many years through every stress of circumstance, trial and temptation. To change from good to evil, to fall away from right and justice, is the great sin of man against humanity. What a subject, then, for joyful congratulation, that these are

"——constant as the Northern Star,
Of whose true fixed and resting quality,
There is no fellow in the firmament."

A mountain of national pretension has been beaten to dust, and blown away like chaff, to find a few persons with heart, and head, and principle enough conjoined, to stand by the everlasting right together, through every assault of the slaveholding community around them.—The calumny of the hostile—the apathy of the neutral; the rage of the mob—the traitorous thrusis of the coward villany that fawns while it stabs, and clings to its disguises and pretensions as its best defence—the pretended disapprobation of the selfish hypocrite, whose practice belies his principles, while it fills his purse—the self-disgracing avoidance of

"The timid good that stand aloof,"

—all these pass unrespected by them; and still they remain identified with the enslaved, and in opposition to the great slaveholding majority that vainly brings its every engine of force and fraud, flattery and abuse, bribery and persecution, to bear upon their integrity.—They find themselves the chosen representatives of the worthiest Americans; and they feel that confidence, like that reposed in them, is the strongest possible obligation to be, to do, and to suffer, all that fidelity in such a case commands.

Go on as you have begun—die as you have lived—executive of the American and Massachusetts Anti-Slavery societies!—and doubt not that you shall be sustained to your last hour in this severe but ennobling service, by the unswerving fidelity of those who lay it upon your shoulders. Still agitate the question of freedom for the slave, at whatever loss or hazard to yourselves; still refuse a compromise with the slaveholder; still deny to him your religious sanction and political fellowship; still expose dishonesty, and strip the mask from pretence; still stand, as now, united for freedom; and you shall never lack such help as your co-labourers throughout the world can give you.

Thanks to your own concentrating constancy, the pecuniary means of agitation, to the full extent of the existing moral means, have never been withheld from you. Let the complete success of this, the fourteenth annual effort of the Abolitionists to sustain you, as the impersonations of their principles, and the servants of their enterprise, be to you an assurance that the future shall be as the past, and yet more abundantly!

Notwithstanding the severe money-pressure, and the detention of the expected box of goods which the devotedness and exquisite taste of the Bristol friends have always made so valuable, the receipts of the Bazaar were FOUR THOUSAND THREE HUNDRED DOLLARS; and from the amount of goods remaining and to arrive, we are justified in the conclusion, that, before the close of the year, the sales contemplated in various parts of the country, will have enabled the committee of the Bazaar to fulfil their wish of ultimately placing TEN THOUSAND DOLLARS at the disposition of the American Society.

We are continually defeated in our purpose of deserting the "glorious *ten* days," for the gratification of the distant Friends, by the perpetually thronging crowd of grateful acknowledgments, for which our hearts demand expression.

But we will begin, however frequently we must, in this manner, be interrupted. How to make FANEUIL HALL look beautiful for a festal occasion, is a problem before which even the city government, with all its power of manufacturing money, and all its freedom from scruples to use the United States' stripes and pennons as ornamental insignia, might well shrink away in despair. How to clothe with beauty this barren platform? How to screen from view these bare barracks of galleries? How to fill gracefully the awkwardly empty area? How to hide that enormous painted brick-bat—the bird of spoil, that threatens Freedom from above the entrance? How to shut out the sights of discoloured walls and dirty streets, without obscuring the light from the windows? "Eureka!" They have found it!—the hall shall become a gothic cathedral. This work is our worship—the most acceptable, indeed the *only* acceptable, that Americans can offer to God; since without it,—nothing. For lack of it, all the Sabbath solemnities of our land are sin. As in Israel of old, because of oppression, so here, in the United States, "it is iniquity, even the solemn meeting." We have an acceptable worship—let us have a temple for its exercise;—one whose ascending lines shall carry the soul upward, like the Mediæval architecture; not press it downward for its elysium, like the transverse bars of the horizontal Greek. Spring a "cedarn" screen-work, (as Milton would have had us say,) along the galleries, from capital to capital of their supporting pillars—not foretelling to feather every pillar correspondingly, with the same aromatic growth. Run a similar array of arches across the platform for a chancel screen:—behind it, plant cedars tall enough to sweep the roof, that the arches beneath their lowest boughs may delude the eye by a counterfeit perspective:—delineate a trefoil in every arched screen, by means of wreaths of evergreen, and represent the longitudinal bars more gracefully than ever yet was done in stone, by erecting a slender tree to represent each, every spire of which shall show like pencilling against the eastern light:—rear a tall arched shrine in the centre, where sunlight shall touch its feathery green with gold every morning, and gas-light flood it every night, and troops of fairy-like children, laden with their Christmas gifts, glance in and out at every hour between:—let the tables of the lady-merchants surround, corresponding to the stalls of prebendaries and knight-companions in old remains:—let white drapery fall smoothly from each window-top, and line it lozenge-wise across with cords, and so teach "light to counterfeit a gloom" like that of diamond ground-glass:—trace in the top of each window a cross of evergreen, and in each centre, by means of China transparencies, framed in ruby, sapphire and emerald glass, hang

"Stern saints and tortured martyrs round;"—

and the work is done. You have a delightful touch of Norman Gothic in your cathedral, which will do wonders for the sales; for it shall raise men's minds above the small endeavours of the hour, and make money seem of no value but to serve the cause of Heaven withal.

Now thrust every "escutcheon and banner riven," (and riven to the centre some of them are, with the severe service of many an Anti-Slavery field,) over the galleries. Pshaw! not flat against them; *that* is the dictate of our meeting-house puritanism, which ceased to be a model when it sanctioned slaveholding; but transversely from them, ecclesiastically, as it were, so that every noble motto can be read, each under each, from the entrance. *Now the great Scottish Remonstrance!* Suspend the stupendous scoll ("the scroll of doom" to Slavery) in a star of five points over the whole hundred feet square of the *new* old Cathedral; till every unbelieving young merchant's 'prentice, and scoffing old merchant's wife, shall wonder, by way of alleviating their awkward spasms of pro-slavery agony, "how many hundred lawyers' clerks it must have taken to manufacture it!" Indulge their laboured vulgarities:—they are learning, for the first time, in the "land of Bibles, and Sabbaths, and sanctuary privileges,"—the land of "inalienable human rights"—the land of Bunker Hill, and Trenton, and Ticonderoga, and Valley Forge, and Yorktown, that the freedom they trample on is deemed a glorious *Cause*, elsewhere; and that covenanted Scotland is cheering onward its triumphant march.

All this is easier said than done; and that it *was* done, and the whole city and country delighted with the effect, is owing to the energy and activity of Messrs. Smith and Weston, of Reading and Stoneham, Jenkins of Andover, Wellington of Lexington, Levy of Lowell, Brigham of Abington, Fairbanks of Providence, friends in North Bridgewater, West Roxbury, Lynn, and other places, who all combined to make Birnam Wood come to Dunsinane as meet, to the alarm of all pro-slavery Macbeths. A "moving grove" was needed, and a moving grove came. To Messrs. Wellington, Jackson, Channing, May, Chapin, and others, who so indefatigably and tastefully arranged this material, so amply and generously furnished, it is owing, that, after three days of strenuous exertion, all was ready to receive the representatives of the Anti-Slavery of thirty towns and cities of America, co-operating with us on the occasion.

The foremost of these were BOSTON, CAMBRIDGE, WORCESTER, LYNN, PLYMOUTH, DEDHAM, NEW BEDFORD, SALEM, CONCORD, WEYMOUTH, HINGHAM, WEST BROOKFIELD.

But, as it is neither city, nor town, nor navy, nor palace, that constitutes a State, so it is neither hall, nor decoration, nor rich donations, nor beautiful arrangements, nor even correct principles that constitute a cause.—No—*men* only, who live out such principles—

——"high-minded MEN,
Men who their duties know,
But know their rights, and knowing dare maintain!
Prevent the long aimed blow,
And crush the tyrant while they rend the chain!"

These constitute a *cause*. And none could look on GARRISON and WENDELL PHILLIPS, and FRANCIS JACKSON and EDMUND QUINCY, and HENRY C. WRIGHT, and SAMUEL MAY, and PILLSBURY, and FOSTER, and STONE, and DOUGLASS, and BROWN, and BUFFUM, and PARKER, and CHANNING, as they stood marked men amid the crowd—or listen to the glorious eloquence that touched their lips with fire, without feeling also how true the thought of Alcæus, that

"These constitute a *State*."

The union of freemen, which is to supercede the American union of slaveholders, begun when the American Anti-Slavery Society was constituted of souls like these. Long may they live to shame the knavery that knows so little of the power of high character, that it unwillingly exposes itself, by giving the name of bigotry and intolerance to their faithful rebuke of crime; and the weak baseness that flinches away from the fearless side of the only practical exponents of its own professed principles!

Other eyes than those of their own countrymen were there to look upon them. We rejoiced to welcome the gifted and excellent Dr. Nichol, and his highly esteemed countryman, the late editor of the London Inquirer, Mr. Hincks, to both of whom we owe a tribute of special gratitude, as friends of our friends, and promoters of our cause.

But the list of towns represented was not confined to Massachusetts. From the State and city of New York came effectual aid. The representatives of the friends in Western New York were there with contributions; while Ohio friends, not personally present, were represented by their beautiful donations.

A new and beautiful feature in the evening's arrangements was the occasional introduction of vocal and instrumental music, from members of W. H. Channing's congregation, through the obliging exertions of Mr. Withington.

Our thanks are due to Mr. Chickering, who sent from his celebrated manufactory, an admirable pianoforte for the occasion.

At the upper end of the Hall hung a subscription list of the new Anti-Slavery paper. We seize this earliest opportunity to mention it:—THE NORTH STAR, published at Rochester, New York, at $2 00 per annum, by FREDERICK DOUGLASS. May he make himself a tower of strength in Western New-York, to which the friends of the cause in that whole region of country may gather, in perfect confidence and trust! May he never tolerate crime, lest he be called a bigot; nor fail to expose iniquity, lest he be called intolerant; nor stand aloof from the good and true, lest the victims and the foolish call him a partisan; nor unite with evil to avoid the imputation, from the weak and designing, of being quarrelsome; nor shrink from giving and receiving help, for fear of being esteemed wanting in individuality by those who have no esteem for

Women of Scotland, rising in the majesty of their mercy, to waken the slumbering womanhood of America to the long forgotten claims of freedom and humanity.

God bless the Women of Scotland!—and make the Women of America worthy of their noble companionship in a cause so grand and awful! They have not sent us their voices alone across the Atlantic to its aid. The tables around are covered with their valuable gifts. From Glasgow, and Edinburgh, and Kirkaldy, and last, not least, in beautiful offerings, "Fair Perth," and a multitude of other places, the Patons, and the Wel-hes, and the Wigshams, and the Youngs, and the Mortons, and the Readdies, the Smeals, and their friends, have united to bless and beautify this occasion, with a taste and magnificence incomprehensible to the souls that have been dwarfed and hardened by Slavery. If a few months of its influence could dry up the springs of freedom in the hearts of Cunningham and Chalmers,—the representatives to America of the very church of Freedom,—what must be its withering effect on a whole life? Let us trust that these and other precious influences from the land of our fathers, may at length counteract the horrid spell that binds our own; and rejoice that every communication we receive from thence, is a pledge of the continuance of the blessing of such sympathy and aid.

Going southward with our list of contributors, we most gratefully acknowledge the valued contributions of the friends in Carlisle—the Carrs, the Nicholsons, the Peiles, and others who have helped us.

The name of Esther Bright, of Rochdale, who forwards valuable donations from that place, shall be cherished among slaves and Abolitionists, as that of her brother, John Bright, is by the suffering classes of England.

To Mrs. Moore, Mrs. Cobden, Mrs. Woolley, and others whose energetic sympathy has done so much in Manchester for the Bazaar, we can present but the poor tribute of thanks; but it is in behalf of a land degraded by Slavery, that those labours may yet save—in behalf of outraged humanity in bondage—that we thank them; and the blessing of those who are ready to perish accompanies our acknowledgments.

The Browns and the Trends of Bridgwater, with their friends, whose exquisite taste added so much attraction to the occasion, will rejoice to hear of the safe arrival and successful sale of their donations.

An interesting trait of unconquerable perseverance comes to mind with the mention of the box from Leeds, forwarded by Mr. Lupton. A similar one was sent last year which never reached its destination, though every search was made for it in the warehouses and on the books of the steam transportation company on both sides of the Atlantic. Undiscouraged by this failure, the second box was forwarded from the same persons, and we rejoice to say, greatly to the furtherance of the cause.—The rare and attractive consignment of Elizabeth Pease, of Darlington, also enclosed, was admired by thousands, and added much to the interest of the season.

We entreat our Bristol friends, the Carpenters, the Estlins, the James, and numberless others whom they represent, and whom they will know how to make our grateful acknowledgments acceptable, not to regret too deeply the accident which compelled the return of their noble donation to Cork, and thereby prevented its seasonable arrival. For we contemplate a sale as early in the spring as the state of the money market will permit, from which we hope even more favourable results for the cause than would have ensued from the timely reception for the Bazaar of this choice collection.

The cause demands of us no common expression of gratitude to those friends in Ireland, whose judicious philanthropy has made one and the same operation the means of serving the starving Irishman and the embruted American slave. They have employed and paid their peasantry in the manufacture of elegant little works of taste and fancy, for the Bazaar, and thus discharged at once a duty as citizens of Ireland, and citizens of the world.*

> The quality that Shakespeare makes
> Bless him that gives, and him that takes,—
> The quality of mercy,—*here*
> Is trebly blessed: then think with cheer,
> That every sacrifice you gave,
> Hath blessed yourselves—the poor—the slave.

Letters from Ireland add that our friends there send their contributions in grateful testimony of their sense of recent instances of American beneficence. The Webbs, the Haughtons, and the Allens, of Dublin—the Jenningses, the Mannixes, the Varinns, the Roches, the Beamishes, the Whites, of Cork, and to the numerous other Irish friends, to whose constancy and devotedness and munificent generosity, the cause owes so much, our most affectionate acknowledgments are tendered, for their welcome and well-chosen gifts.

We would fain recapitulate them all, and for the sake of our absent friends, dwell with minute and merited description on everything curious and beautiful, from the much admired sea mosses and splendid table cover of Cork, to the Edinburgh Tartan shawls, and embroidered Thibets, free-trade table cloths, books, and British Alæ. and Avon, flowers, Rochdale and Manchester *papier mache*, the Coventry knitted curtains, Dublin papeterie, the Belfast knitting, the Perth cushions and other beautiful goods. But time and space would fail; and to those who saw them, words would seem idle. One word, however, respecting the Cork table cover. It was appraised at fifty dollars—a large sum for the times, though by no means large in proportion to its beauty and attractiveness. The friends gathered round it, and fifty of them united to raise that sum for the cause, leaving it to chance which should receive it. It fell to the lot of John T. Hilton, and friends: a man of colour, a devoted Abolitionist, and a member of the executive board of the Massachusetts Anti-Slavery Society from the earliest days of the cause. He it was, whose interest in the cause, and confidence in its ardent advocate, led him promptly and efficiently to aid Wm. Lloyd Garrison at the commencement of the Liberator. Those present on the occasion of Garrison's lecture to the people of colour in Boston, (for to them he first addressed himself,) will never forget the deep emotion with which they gathered round him at its close, hailing as the Israelites did the sight of Moses, the appearance of one who chose to suffer affliction with them, rather than to enjoy the rewards of their oppressors; nor wonder at the liberal joy with which they helped him to lay the corner-stone, on which we are now united, with them, to build the new edifice of Freedom.

This year's Anti-Slavery Bazaar was marked by an entirely new feature, and one that deserves special record and cordial welcome.

But a few weeks before the time appointed for the opening of the Bazaar, the Boston Female Anti-Slavery Society held its annual meeting, and in view of the manifestations of friendliness to our principles and our enterprise, which had been gratefully perceived on the part of some of the ministers and congregations of the city, the Society resolved to commend the approaching occasion to them, as one affording an excellent opportunity to aid the cause. To this invitation, members of the congregations of the Rev. James Freeman Clarke, and the Rev. Theodore Parker, responded so warmly, that a table from the minority of each of these congregations was the result; both Mr. Parker and Mr. Clarke cheering and encouraging the effort. When in after times, from every repentant section of the great American Church, now so hostile, shall come similar evidences of awakening to the claims of freedom, it shall be remembered of these, that they did what they could, and told as a memorial of them.

The Liberty Bell was thought to be this year more than ever beneficial to the cause. Notwithstanding the great disappointment felt, that the artist should have been prevented, by illness and domestic calamity, from seasonably completing the engraving of Francis Jackson, still only a sufficient number of copies are left to send to our friends abroad, the bulk of the edition having been disposed of at the Bazaar.

The table of contents is illustrated by the names of many who are widely known and beloved both in the literary and philanthropic world. Is it not a shame to America, and reason enough for the existence of the American Anti-Slavery Society, that we may not speak the name of the distinguished Southern gentleman, who is the author of the first article, "The Insurrection, and its Hero,"—lest we endanger his life? The noble poem of Passion and of Power, by Elizabeth Barrett Browning, will do more than scores of essays, to make the hard-hearted and luxurious feel the terrible nature of the evil on which their luxury is founded. The pages written by Douglass and L'Instant, and W. W. Brown, furnish the amplest proof that the soul of the white man reaches no height to which the soul of his darker brother may not attain. Read the interesting reminiscences of Parker Pillsbury and Henry C. Wright, if you would know what the soul and the body have to struggle with in the prosecution of the Anti-Slavery enterprise. Would you learn the futility of the customary charges against Abolitionists? Read what is here said by Mr. Garrison and Mrs. Follen. Would you see one of the best of the thousand paraphrases of the Lord's prayer—to the God of Freedom?—Read the poem of Benjamin Jones.

The article entitled Abolitionism in America, demands more than a passing notice, because it is the production of one who has learned to look upon struggles like ours by the severe experiences of his own devoted land. The Count Holinski, exiled from Poland for his attachment to freedom, could not but sympathize with American Abolitionists. A passage from one of his letters will show the consistency and depth of the philosophy which experience and observation have taught him. "It is but just," (we translate from his letter,) "that every man, no matter what his nation, should express his views on Slavery—for it is an incarnated blasphemy against human nature. I feel that, as a native of Poland, I have a peculiar motive to exercise this right. Never would my country have become the prey of Russia, Austria, and Prussia, if, instead of opposing to these three powers only a chivalrous nobility, she had marshalled a whole people. But we had in our land millions of serfs, to whom the word independence was utterly without significance—and we succumbed.

"If a hope now remains to us, it is in the rational reconstitution of Europe. The example offered by America would have hastened the hour of deliverance to her oppressed nations, if America were not sullied by that monstrous anomaly, which the enemies of republic institutions point out with joy. A liberty that is smothered under Slavery can never be contagious. Speedily, then, may the day dawn when abolitionism, triumphant, shall have destroyed the obstacle which prevents the new world from influencing the old."

The leading idea of Theodore Parker's article, "Come and do it better," is exactly such a one as the elder Abolitionists used to express in good faith, before they learned that it was for their best works—their main work—their indispensable labour—their cause itself—that men stoned them; not for their errors, excesses, or mistakes. It may be suspected that Mr. Parker has learned this already, and writes somewhat ironically. The Lowells, Harriet Martineau, (we fervently greet her return to her country, and her restoration to health,) J. R. Giddings, J. Bayard Taylor, and other names of literary and political distinction, demand and reward perusal. Mrs. Dall has exposed the unavoidable evils of Slavery, in a masterly and "ow'r true tale." Seven clergymen help to ring this year's Bell. We never hear from *them* that Abolitionists are too severe upon the clergy. Why not? For two reasons:—1st, they *know* their brother ministers to the core; and 2d, their own "withers are unwrung." Be sure to read among these articles, the one written by Samuel May, Junior, which shows the reasons for much of the opposition the cause meets. "Idiot Era," by a backwood's girl, may be considered, under the circumstances, as an extraordinary production.

The purpose of this little annual volume, commenced in 1839, and now published for the ninth time, is, the promotion of the cause through the promulgation of its principles in an attractive form; and through the addition of the receipts of the sale to our treasury. It furnishes us, moreover, with a suitable mode of expressing our sense of services rendered to the cause, and of conveying our sense of fraternity to those whose course commands that feeling on our part. Hence it is, that no mere indifferent *litterati*, however intellectually gifted, nor any known enemies of the cause or of its advocates, have ever been permitted to occupy these pages. Hostility, however cautiously manifested or unwittingly betrayed, and treachery, however loudly denied, are shut out from this joint work of the friends of freedom: while every incidental expression of difference in opinions and measures, in the treatment of the subject, (the natural result of the native difference in minds, as wines always taste of the soil which produces the grape,) is gladly hailed, as giving zest and variety, and cherishing a liberality of feeling, and a sacred respect for the rights of opinion.

With all the cheering pecuniary denominations of interest in our cause, and sympathy with us as its advocates, came the most touching assurances of affectionate confidence in our judgment, as shown in our past course, and reliance on our fidelity, as evinced in the various crises of the Anti-Slavery movement. May we never disappoint this sacred trust. Did space permit, we should publish them all, for the comfort and cheer of those whom they concern. To enable the beloved friends, who have strengthened us by these valued communications, to do all they wish for our cause in the way of explanation of our object, our principles, and our measures, we will say, in conclusion, a few words concerning them.

Our Object is the *entire, unconditional, and bloodless* liberation of the slaves of this country.

Our Principles are, that Slavery is not only a national calamity, but an individual sin; and ought as both of these, to be immediately rebuked, abolished, and repented of:—that no man has a right to enslave another—to hold or acknowledge him one moment as property:—that the right to liberty is inalienable:—that the colour of the complexion should never be made a bar to the enjoyment of any of the rights of man.

Our Measures consist in the promulgation of our principles. In order to convict this nation of its sin, and bring it to repentance, we organize Anti-Slavery Societies, for the purpose of sustaining lecturers, circulating tracts and periodicals, appealing to the Church, the State, the pulpit, the press, the family—to men and women everywhere, of every condition and profession.

When it is remembered that the American Church sanctions Slavery, by elevating slaveholders to the highest and holiest places—and the American Government exacts a pledge of the citizen, of his physical force, to put down any attempt of the slaves to achieve their liberty—provides for the perpetuation of Slavery by authorizing the slaveholder to vote on three-fifths of his slaves as property—supports a standing army at the South for his protection—invades foreign nations for an addition to his territory, and an extension of his market—enacts that every fugitive slave shall be returned to his master—it is not surprising that such an object, such principles, and such measures, should bring us into direct collision with almost every individual of a nation given over to such wickedness. To men in their civil capacity, we say that their union with slaveholders is criminal and full of danger, and must be broken up. To men in their ecclesiastical capacity, we present the highest moral standard which proclaims the slaveholder a sinner, and declares that a Church that sanctions Slavery has its overthrow registered on the scroll of destiny.

Of course, every obstacle that hostility, treachery, calumny, and apostacy imply, will be thrown in our path. To overcome these obstacles, to promulgate these principles, to convert by such measures this nation to a sense of its high duty, we ask the aid of all who witness our conflict. For further explanations and more minute details, we refer to the LIBERATOR, the organ of our cause, published at Boston, by W. L Garrison, subscription $2 per annum, in advance, and the National Anti-Slavery Standard, the organ of the Society, published in New York, $1 per annum. We also refer to our audited and published reports for the last sixteen years.—Still there may be those who desire at this moment, a more specific answer to the question,—"How do you mean to expend the money that you ask our help to raise?" We reply—

It shall be spent wholly, only, and directly, in awakening, informing, and influencing the individuals whose aggregate makes up the public mind, on this primarily important question. It shall not be put into the hands of the political organizations, to promote the election of any candidate, but in awakening the love of freedom, and the hatred of Slavery, in all; not in aiding fugitives to escape, but to save them that painful and hazardous experiment, by abolishing the system which enslaves them; not in sending them to Africa, but in enabling them to become the free and happy elements of national strength and prosperity at home.

This money will, in short, be spent neither in compensation, colonization, nor political partizanship; but solely in propagandism: and the result will be right action in every ramification of society.

We, therefore, confidently appeal to all in every land to take part in this holy cause. Frail, and suffering, and short-lived, are all men; but a cause like this shall strengthen them in weakness, comfort in affliction, and steel against calamity. It shall save them from the sin of living on the side of the oppressor, and the ignominy of dying in the silent support of wrong. Be they Americans—it shall secure their children from such an inheritance of grief and shame, as the remembrance that their parents were drawn by disgraceful sympathy into the ranks of the enslavers, when the moral battle was fought out in the United States for the freedom of a race. Be they of other nations—our country is the world; and we gladly welcome to our fraternity the children of every clime, and most gratefully receive their help in the prosecution of our sacred cause. It may, it must be, that in so doing, we welcome them to suffering. But the consolation of such a cause is proportionate to the renunciation; and in its prosecution, as in the great cause of Christianity, of which its principles form a fundamental part, we are able to assure such as embrace this cause, that no man shall lose friends, or houses, or lands for its sake, but he shall receive an hundred fold of nobler recompense in this world, and a sense of spiritual life besides, to which the indifferent frivolities of a selfish existence sink into insignificance.

MARIA WESTON CHAPMAN.

* We insert the following extract, respecting the employment of their female poor, hoping it may in some way further the benevolent purposes of our Irish friends:—

"The ladies of the Skibbereen Relief Association have, since the forming of their Committee, opened an Industrial School for plain and fancy knitting and needlework, and for the manufacture of flax and wool. There are two mistresses—one to teach knitting of all kinds, and to give out work to females at their own houses; the other to superintend the flax and wool in all their stages.

The Ladies' Committee hope to inspire the poor females around them with *self-dependence*, by proving to them that they may, *by their own exertions*, improve their condition.

There are, at present, nearly two hundred females employed; and if the funds would admit, four times the number would be on the list for work.

The Ladies' Committee earnestly hope that those who are friends to industry will contribute a small mite towards the support of an Institution, which has for its object the raising the poor females of Skibbereen from their present state of pauperism by *their own exertions*.

Orders for knitted work, worsted or cotton socks, plain or fancy, fancy knitted or crotchet collars, cuffs, fringes, trimmings, &c. &c.—or for fine or coarse flannel, frieze, or linen—will be thankfully received by the Ladies' Committee.

Deelis, Skibbereen, (Co. Cork.)

N. B.—*Orders* are of the greatest importance, as it is very easy to inspire the poor with industry, at first; but in order to prevent that industry from flagging, *a market* must be found for their work; otherwise, such institutions will fall to the ground. This market is not to be found in Ireland. The industrious poor are, therefore, dependent on the exertions of their friends amongst the higher classes of society, who would seek for encouragement both from England and America. But in the former country, the pressure is beginning to affect the working classes, numbers of whom have been dismissed by their employers, who have themselves felt the present crisis deeply. We, therefore, turn to our transatlantic brethren and sisters, (who have extended wide their hands to the distress of Erin,) and we ask them to further and promote the spirit of industry in her children, as their common Father may give them means. Excellent white cotton socks are sold at eight pence per pair; yellow cotton do. at seven pence per pair. Grey do. and worsted at moderate prices.

Money received by M. W. Chapman, for the Liberty Bell, and the general purposes of the Bazaar, 1847–8.

John C. Gore, $50 00; Sarah B. Shaw, $10 00; Mary G. Chapman, $5 00; Lucy Gates, $3 00; Rev. I. Caldwell, by H. I B, $3 00; Charles F. Hovey, $25 00; F. M. Robbins, $5 00; Joseph Congdon, $5 00; Mrs. A. Lupton, Eng. by Mr. Hinks, $4 83; R. Clapp, Dorchester, $5; Sarah S Russell, $5; Wendell Phillips, $5; $3; Andrew Hobeson, $20; Edward Wilder, $1; Leominster A. S. Sewing Circle, $2 50; Mrs. Eames, Milford, $1; Mrs. M. H. Andrews, $6; A friend, Hanson, $2; Susan W. Clarke, by C. E. W. $5; Mr. Stowell, Warren, 50 cents; Friends in Hubbardstown, by Caroline E. Waite, $2; Mrs. Gilbert, West Brookfield, $25; S. H. Earle, $8 50; Sale of books by the same, $8 75; Sales by various persons, $17; Mr. Lupton's collections, $19 32.

Merchandise received for the Fourteenth National Anti-Slavery Bazaar.

1 valuable box of goods from Francis Bishop, Exeter. (Received too late for the Bazaar of last year.) Per Acadia, Nov. 21st, one case from Francis Lupton, of Leeds, (contributions of Elizabeth Pease being included.) Per Britannia, Dec. 8th, 2 boxes from Rebecca Moore, of Manchester. Per Britannia, 1 case from Mary Ann Cash, of Coventry. (Leamington contribution included.) Per Britannia, 2 cases from Rochdale, by Esther Bright. Per Britannia, from Glasgow, 2 boxes by Andrew Paton. Per Britannia, from Perth, 1 box by Mary Readdie. Per Britannia, from Jane Wigam, Edinburgh, 1 box including contributions from Kirkaldy and Wrexham. Per Britannia, 1 box from Dublin, from R. D. Webb. Per Hibernia, from Cork, 1 box from Isabel Lennings and Mary Mannie. Per Hibernia, from Carlisle, 1 box, per J. Carr. Per Chandler Price, 1 box from Bridgewater, including Evesham, per Lucy Browne. Per St. Petersburgh, 1 box and one parcel from Bristol, by Mary Carpenter. [N. B. The North Bend, by which were shipped the bulk of the contributions from Bristol, was obliged to put into Cork.]

Communications.

World's Convention.

"Blow the trumpet in Zion; sanctify a fast; call a solemn assembly."

A new era has dawned upon the world; improvements in the art of printing have made the Press a potent engine for the dissemination of knowledge in science and all truth, to all whose condition is such, that oppressors have nothing to fear from their acquisition of knowledge. By the power of steam men are brought into personal intercourse, in a short time, from remote regions; while, by electricity, men's thoughts are communicated across a continent in a single moment. To inventive genius there has been given a new impulse; and the most astonishing improvements in the production of all the enjoyments of life, is the consequence already attained.

With these improvements brought forth in our day, and with the continued most ample bounties of God's providence, in the earth, the air, and the sea, and especially in return to the labour of the husbandman, there yet remain millions of our fellow-creatures, who, under the debasing influence of adverse causes, are living in a state of poverty and degradation; many of them in ignorance and vice: still we must regard them as our brethren; equally with ourselves were they created in the image of God, and equally are they objects of redeeming love, in the offering of the precious blood of the Messiah, that, by the introduction of the Holy Ghost, the law of righteousness might be written in their hearts, and their souls be illumined with rays from the fountain of spiritual light, in order to their establishment in eternal life.

In view of such an awful destitution and wretchedness, in the midst of such facilities for the acquisition of all that is desirable, the inquiry springs up in the mind, "Is poverty, with all its attendant consequences, an unavoidable condition in the constitution of society, or is it the result of *artificial causes*, independent of the divine constitution of man's nature, and in violation of the laws of equal justice to all men?"

While an education in the purlieus of infamy, and a life subjected to the temptations which result from degrading associations, almost invariably engulph the millions thus endangered, in a condition of unutterable despair, it is equally true, that a wisely guarded training in childhood and youth, followed by favourable associations and influences, generally result in the establishment of an honourable and virtuous character, and consequent respectability, usefulness, and happiness in life.

These considerations inspire our minds with faith in the beneficial results to be anticipated, from truly Christian efforts for the amelioration of the condition of the miserably wretched portion of the human family; and we regard it as a duty which we owe to the cause of humanity, to send forth an invitation to those who pray that the kingdom of God may come, to unite with us in assembling a World's Reform Convention, for the purpose of adopting and issuing to the world a wisely matured Declaration of Sentiments, in relation to the causes of the poverty and degradation which still exist in the world; to be composed of Delegates who desire the speedy abolition of all physical degradation and wretchedness, as a necessary preliminary to the moral regeneration of our perishing brethren.

We believe that such a Declaration, issuing from such a convocation of intellectual and moral power, will commend itself to the serious attention of rulers and people in all lands, and will call forth a World's effort, for the abolition of the indicated causes of wretchedness and woe, that they may no longer stand in the way of the uprising of degraded humanity; and that such an effort, being in accordance with God's love to man, will receive support and direction from God's blessing; and being so sustained and directed, will result in a triumphant vindication of that pure and holy religion, which gives meat to the hungry, drink to the thirsty, clothing to the naked, and a home to the houseless stranger, and finally secures to its possessor a home in the mansions of eternal glory.—Thus we believe that heathens and infidels will be brought to recognize the goodness, wisdom, and mercy of our Heavenly Father, in having established a system of religion, based on the principle of universal brotherhood, and so to love, serve, and adore him, as to be led on through their earthly pilgrimage, in a joyous hope of a glorious immortality.

Looking at the actual condition of the world of mankind, and making for ourselves the inquiry, "Master, *what shall I do* to inherit eternal life?" and looking for an answer in the story of the man fallen among thieves, with the command to follow the example of the kind and humane Samaritan, we feel it to be our imperative duty, to "*go and do likewise.*"

Christian philanthropists, we pray you to unite with us, in the preparation of *a world-commanding declaration of the causes* of the degraded condition of millions of our brethren, who are travelling side by side with us to the eternal world; with a recommendation of Measures *adapted to the speedy abolition of those* causes, that we may be prepared to enter the gates of the New Jerusalem, with no fear of condemnation from the King Eternal, saying, "Inasmuch as ye did it not unto one of the least of these, ye did it not unto me."

We believe the time will come, when that organization which shall stand foremost in relieving the wants and protecting the rights of the destitute and afflicted, and in administering to their elevation and improvement, by promoting the universal abrogation of the political and social causes of their degradation and wretchedness, will be acknowledged as the organization of Him, whose mission to the world was announced by a multitude of the Heavenly host, with a shout of "Glory to God in the highest, on earth peace and good will to men."

The time of holding the Convention is postponed to the second Tuesday in May, 1849, in order that Christian philanthropists in all lands, may have time to make their arrangements, to come or send their delegates to unite in this World movement in the cause of Reform.

A preliminary meeting will be held in the city of New York, during the anniversary week in May, 1848, after which, the names of the signers of the Call will be published, together with the announcement of the Committee of Arrangements, and of the subjects to be discussed in Convention.

ARNOLD BUFFUM,
Correspondent.

New York, Jan. 1, 1848.

N. B. Editors who regard this proposition with favour, are respectfully invited to give it a place in their columns.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, JAN. 20, 1848.

The Rhode-Island Anti-Slavery Society.

Entrusted with its management, the Executive Committee of the American Anti Slavery Society may properly bear their testimony against what they deem to be a violation of its principles, or a lack of fidelity to the cause, on the part of any auxiliary society. If, in any instance, they shall bestow censure or condemnation undeservedly, they hold themselves amenable to their constituents, who will know how to reverse their decision.—All that they rightly can do—all that they have done—is to express an opinion. They have no power to cut off any society which professes auxiliaryship, whatever may be its action; nor does the Parent Society exclude any person from membership, who subscribes to its Constitution, unless he be a slaveholder. But, a subscription to the Constitution is one thing—and uncompromising adherence to the principles embodied in that instrument is another.

In the judgment of the Executive Committee, the auxiliary connection of the Rhode Island Anti-Slavery Society with the Parent Society is merely nominal. Against this expression of their opinion, the following Resolves are entered as a protest. It is proper that the party accused should be heard in reply. The notes appended to these Resolves show on what grounds the Executive Committee feel justified in their course:

At a regular meeting of the Executive Committee of the Rhode Island State Anti-Slavery Society, held at the Anti Slavery rooms in Providence, December 29th, 1847, the following Preamble and Resolutions were passed, viz:

Whereas, by a vote of the Executive Committee of the American Anti-Slavery Society, published in the National Anti-Slavery Standard of December 9, 1847, the said Committee, so far forth as they could, exscinded the auxiliaryship of the Rhode Island State Anti-Slavery Society, because of the sentiments contained in its Annual Report, published in the National Anti-Slavery Standard of Nov. 25th, 1847, and declared, so far as the vague and indefinite language of the vote declares anything, that it is the settled purpose of the said Committee, that all, who do not adopt their personal hostilities, (1.) and subscribe to their views and opinions in regard to the character of certain Abolitionists, shall thereby forfeit their title to membership, (2.)—therefore, to express our own views, be it

Resolved, That the platform of the Anti-Slavery Enterprise is broad enough to sustain all who believe that Slavery ought to be immediately abolished, (3.) and that the only test of membership of the American Anti-Slavery Society is that laid down in its Constitution. (4.)

Resolved, That we subscribe most fully to the great principles embodied in the Constitution of the American Anti Slavery Society, and in the Anti-Slavery Declaration of Sentiments, and declare that no proof can be produced of our departure therefrom; and as we were in the trying times of '35 and '40, (5.) so are we now, in union with the Parent Society in all righteous and earnest effort for the overthrow of Slavery—and we call upon the Executive Committee of said Society to produce from our last Annual Report, or from any other document issued by the Rhode Island Society; a single line in proof of opposition or hostility to the great principles above referred to;—and, until such proof is produced, the said Committee are justly chargeable with having (in their treatment of Rhode Island Abolitionists) violated one of the first principles of the Anti-Slavery compact. (6.)

Resolved, That the vote of the Executive Committee, of the American Anti-Slavery Society, in attempting to make it a grave offence to allude in a respectful manner to early advocates of the cause, (7.) is, on the part of said Committee, an invasion of the highest rights of conscience and judgment,—being in truth, nothing less than a claim to infallibility, to which it would be as servile in us to submit, as it is tyrannical in them to require submission. (8.)

Resolved, That the American Anti-Slavery Society has done its best work, if the rights of membership be circumscribed as indicated by the vote referred to—and that our great hope and confidence in the ultimate triumph of the Anti-Slavery Idea, will rest on the fact that its principles were well established in the popular mind, before these assumptions of authority and intolerant tests were attempted to be enforced. (9.)

Resolved, That we regard the editor of the National Anti-Slavery Standard, as having only performed his duty in publishing the report of the Rhode Island Society, and we believe that a large majority of his constituents agree with us in this opinion.

Resolved, That the foregoing preamble and resolutions be forwarded to the National Anti-Slavery Standard for publication, as a reply to the vote of the Executive Committee of the American Anti-Slavery Society, touching the auxiliaryship of the Rhode Island State Anti-Slavery Society.

DANIEL MITCHELL, *Chairman.*
Amarancy Paine, *Secretary.*

(1.) This imputation is as unjust as it is gratuitous.—The Executive Committee are not engaged in any "personal hostilities." They claim for themselves only what they concede to all others,—the right to declare who, in their opinion, are true, and who are false, to the cause of the slave. This is no "personal" warfare, implying vindictiveness and hatred, but the strife of truth with falsehood, of right with wrong, of integrity with apostacy. In such a strife, the father may be arrayed against the son, the mother against the daughter, neighbour against neighbour, and friend against friend. It is the task of reformers to reprove, to warn, to unmask the guilty, at whatever sacrifice of reputation, ease, interest, party, sect, or personal friendship. They are "personal" in their assaults, only so far as there is no wrong-doing without a wrong-doer, whose exposure is essential to the triumph of right. It is not the most trying act, to the soul of the faithful Abolitionist, to reprobate the conduct of the unblushing defenders of Slavery:—to censure those who profess to be engaged in the same good cause, and who may have run well for a time, but who are losing their integrity, requires a much larger amount of moral courage.

(2.) This, also, looks like a wanton fling, because it is not in the power of the Committee to excommunicate any man, or association, connected with the American A. S. Society. The extraordinary ground really assumed by the Rhode Island remonstrants is, that they are above and beyond the right of examination, and that it is impertinent and tyrannical on the part of the American Executive Committee to express an opinion as to the position they occupy, notwithstanding they are, in form, an auxiliary body! They are great sticklers for "free speech," except when *they* are to be reproved; and then it becomes outrageous to speak even in the mildest language!

(3.) True: and all such may stand on that platform,—whether Whigs, Democrats, Liberty men, Orthodox or Heterodox, Christian or Infidel,—*as long as they can endure free discussion.* If any withdraw, it will not be in consequence of any excommunicatory act of the Society. But, certainly, it is for the Society to determine what it is that upholds Slavery, and to denounce it,—whether it be this party or that sect, the American Church or the American Government,—whether any who stand on the platform are thereby implicated, or not.

(4.) As this has never been questioned, as no other test has ever been made or proposed, the declaration is wholly superfluous. But "the test of *membership* of the Society" is not necessarily a test of Anti-Slavery fidelity. There is such a thing as holding the truth in unrighteousness—having the form, but denying the power—having eyes but seeing not, ears but hearing not—in action contradicting the utterance of the lips. Such members of the Society (if there be any) as co-operate with the Whig or Democratic party—as are connected with a pro-slavery Church—as patronize a pro-slavery minister—as cling to a pro-slavery Government—as eulogize and sustain those who are avowedly seeking the destruction of the Society—may *they* plead exemption from censure or admonition, because they have subscribed to "the test of membership," which is, that Slavery ought to be immediately abolished? Yes, according to the logic of these remonstrants. They thus make that test a mere abstraction, by which there can be no measurement of individual or associated fidelity to the cause.

(5.) What were the trying times of '40? It was then that the Orthodox clergy (such as had joined the Society) desperately conspired to get the control of the Anti-Slavery movement into their own hands; that, failing in their evil purpose, they separated, with their lay dupes, from the Society, and organized a hostile association; and that it became necessary to brand and treat the separatists as false to the slave, and unworthy of the countenance of the real friends of freedom. At that crisis, the Abolitionists of Rhode Island held fast to their integrity, and acquitted themselves honourably as "faithful among the faithless found." What is their present condition? In their last annual report, (to which exception was taken by the Executive Committee,) they are found bestowing an unqualified eulogy upon two of the most active and efficient of these schismatics, and representing them as faithful to the cause up to the hour of their death. Thus are they taking part with the bitterest enemies of the Society with which they claim to be in alliance, and clearly demonstrating that the spirit by which they are now actuated is far different from that which characterized them in 1840.

(6.) Auxiliaryship implies substantial agreement, active approval, and hearty co-operation. What, then, has the Rhode Island Society done, during the last three years, as an auxiliary, to sustain the American Anti-Slavery Society? Pecuniarily, nothing. In words of sympathy and encouragement, nothing. In short, it has not, by any sign or token, manifested any friendly interest in the welfare of the Parent Society, or contributed in any manner to extend its operations. On the contrary, those who have had the management of it, especially, have bestowed money and praise, (praise without measure,) on persons absolutely malignant in their opposition to the American Society, and in support of two newspapers,—to wit: the late Herald of Freedom, edited by N. P. Rogers, and the Lynn Pioneer,—which have industriously sought to destroy the Society as an organization, and to cover with infamy the most conspicuous of its supporters. Surely, that Society, in view of such treatment, has reason to exclaim in the language of another—"Save me from my friends, and I will take care of my enemies." Surely, its Executive Committee, in expressing their opinion, that the auxiliaryship of the Rhode Island Society was merely nominal, were fully justified by the facts in the case. To do so was not to "violate one of the first principles of the Anti-Slavery compact," but to be faithful to their trust.

(7.) This is using language deceitfully. "The early advocates of the cause," here alluded to, were bitterly hostile to the American Anti Slavery Society, and stigmatized its friends as "infidels" and "disorganizers;" and the "respectful manner" in which they were alluded to in the Report, consisted of the following unqualified eulogy:—

"While we have occasion to rejoice, *we are called to mourn.* Two able and efficient advocates of the cause have died during the past year—Rev. A. A. Phelps, and Rev. O. Scott. Both these individuals early identified themselves with the Anti-Slavery work. They are gone, and their places are vacant. We are now in the heat of the conflict, and every post must have its man. If they are posts of danger, so much the more need that they be promptly filled. If our ranks are thinned, so much the more need," &c.

If the reference to those deceased individuals had conformed to the facts in the case—if, while giving them credit for their early, able, and efficient labours in the cause, sorrow had been expressed that they should have subsequently lifted their heels against their old associates, and endeavoured to commit the Anti-Slavery cause to the hands of clerical aspirants and sectarian compromisers—there would have been no just cause of complaint. But every reader of the Report is left to infer that they were steadfast and faithful to the end, battling in "*our* ranks." To allow such a representation to go forth, from a society auxiliary to the Parent Society, without rebuke, seemed to the Executive Committee highly improper; and, therefore, actuated by no spirit of "personal hostility," either to the deceased or their eulogists, but by a sense of impartial justice, and by a deep concern for the integrity of the cause, they uttered that rebuke in as mild language, and as brief a form, as could be used.

(8.) If to object to an indiscriminate eulogy (published in the official organ of the American Society, from a State auxiliary), upon men who did everything in their power to destroy the Parent Society, after their criminal abandonment of it, be on the part of its Executive Committee, "an invasion of the highest rights of conscience and judgment," and "nothing less than a claim to infallibility," (what nonsense is all this!)—then it follows, that every accusation which has been brought against Messrs. Leavitt, Birney, Tappan, and other seceders from the Anti-Slavery platform, in regard to the perfidiousness of their conduct in 1840, and subsequently, is to be recalled, and "new organization" endorsed, (on peril of the charge of tyranny and proscription!) as genuine abolitionism. If the Rhode Island remonstrants choose thus to stultify themselves, it is not incumbent on others to imitate their absurd example.

(9.) The Executive Committee have assumed no authority, nor attempted to circumscribe the right of membership. The charge is equally false and ridiculous.—They have ventured to express the opinion, for certain alleged reasons, that the auxiliaryship of the Rhode Island Anti-Slavery Society is merely nominal. Possibly, they may have erred in that opinion; but to deny to them the right to express it—to represent them as governed by a proscriptive and tyrannous spirit, and seeking to invade the rights of conscience—is to deal in the language of folly, and to appeal to popular prejudice, instead of reason and justice. Henceforth, if the Rhode Island Society wishes to prove the sincerity of its profession as an auxiliary, it must pursue some other method than that of eulogizing and supporting the most malevolent opponents of the "old organization," and withholding all expressions of sympathy, and all pecuniary aid from the American Anti-Slavery Society. Until such proof be given, that Society has no claim upon the national organ to publish either its reports or its advertisements, to procure funds with which to countenance opposition to the Parent Society.

REPORT

Of the Committee of the Twelfth Annual Fair of the Philadelphia Female A. S. Society.

The Fair was held in the large saloon of the Assembly Buildings, on the 15th, 16th, 17th, and 18th of the last month.

The Receipts were,	$1,641 82
Expenses,	534 99
Balance,	$1,106 83

With these results of the Fair, the Committee feel well satisfied,—they give evidence that the community, in the midst of a great pecuniary pressure, remembered the slave and his claims. They are also cheered by the abundant evidence given of the *wise discrimination* made between our Fairs—which have always been conducted on strictly honourable mercantile principles—and some others, in which the means resorted to for the disposal of their wares, have not been in accordance with the rules of honesty and propriety.

In reviewing the efforts thus made to fill the Anti-Slavery Treasury, it is believed they will commend themselves to the practical good sense of those, who honestly wish to do "whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," to hasten the day of the slave's deliverance.

Regarding these Fairs as an instrumentality to be used in bringing before a public not otherwise reached, the claims of the bondman, early and prompt arrangements for the next Fair are earnestly and cordially recommended.

With great pleasure the acknowledgment is made of the continued and increasing aid from our friends in the country. In addition to Darby, Kennett, Newtown, and Byberry,—our efficient helpers heretofore,—Bristol also furnished a beautiful table, and generous contributions were received from Harrisburg, Milton, Downingtown, Bart, Marlborough, Fallowfield, Drumonere, Isabella Furnace, Kimberton, Phoenixville, Gulf Mills, Merion, Chester, Germantown, Wakefield, Bristol College, Yardleyville, Ceres, Trenton, Arneytown, Mullica Hill and Woodstown, also from our more distant friends in Nantucket, New York, and Rhode Island.

Under the care of the Committee a sale of goods was held in Norristown on New Year's day, and two subsequent days, by which $100 95 were added to our receipts, and are included in the above report.

This is the first Anti-Slavery Fair that has been held in any of our neighbouring towns. The result, and attending circumstances, give strong encouragement thus to extend the field of our operations.

To the friends in Norristown we tender our grateful acknowledgments for their efficient aid and generous hospitality on this occasion.

On behalf of the Committee,

SARAH PUGH,
EMMA PARKER,
MARIA M. D

nothing to do, *and the duties of which*, should any cases arise, *are not within their accustomed spheres of action.*

Mr. Winthrop *has behaved well to the Southern members.* He is a gentleman and a scholar."

NEW YORK—THE EXTENSION OF SLAVERY.—The following resolutions were passed in the Assembly of this State on the 10th instant, by a vote of one hundred and eight to five:

Whereas, The President of the United States, in his last annual message, has recommended the establishment, by Congress, of territorial government over the conquered Mexican provinces of New Mexico, and the Californias, and the retention thereof as an indemnity; in which said territories, the institution of Slavery does not now exist; therefore—

Resolved, (If the Senate concur.) That our Senators in Congress be instructed, and our Representatives requested, to use their best efforts to insert into any act or ordinance, establishing any and all, such provisional or territorial government or governments, a fundamental article or provision, which shall provide, declare, and guaranty, that Slavery or involuntary servitude, except as a punishment for crime, whereof the party shall have been first duly convicted, shall be prohibited therein, so long as the same shall remain a territory.

Resolved, (If the Senate concur,) That the President of the Senate, and the Speaker of the Assembly, be requested to transmit a copy of the foregoing resolution and preamble to each of said Senators and Representatives.

A series of resolutions were introduced into the Senate, but the above were substituted by a vote of 14 to 10, and passed by a vote of *twenty-six to one.* We rejoice at this action of the State, and trust it will be regarded by her Representatives in Congress, but we should not allow ourselves to be deceived as to its character. It will be observed that the prohibitions of Slavery only extends to territory so long as it remains such. The Legislature has not said, and dare not, that no new *slave* States shall be admitted into the Union. As usual, it is a compromise for Slavery.

SECRETARY OF THE UNITARIAN ASSOCIATION.—A friend informs us that we were mistaken last week, in calling the Rev. W. G. Eliot, of St. Louis, the Secretary of the American Unitarian Association. The Rev. Mr. Holland, late of Rochester, has recently been chosen to that office, and now fills its. Mr. Eliot was elected at the Anniversary Meeting of the Association, and, probably with a very general knowledge on the part of its members, that he had quite recently been a slaveholder, but he declined the office.

MRS. GAINES, wife of Gen. Gaines, has gained her famous suit in the Supreme Court of the United States which puts her in possession of an estate of from $10,000,000 to $15,000,000. The main point to be decided was, whether she was the legitimate child, and therefore the legal heir of a gentleman formerly of New Orleans.

J. BAYARD TAYLOR, so well known among our Eastern Pennsylvania friends, and whose fame is extending to a wider circle, as a young poet of great promise, has retired from the editorial control of the Phœnixville Pioneer, and become connected with the Literary World, of this city.

A FUGITIVE SLAVE LAW.—A bill has been brought in in the Senate of this State, prohibiting any Judge of the State from acting under the law of Congress for retaking fugitive slaves, and providing that no State officer shall arrest such fugitives, under a penalty of $500, and imprisonment from eight to twelve months. A law of the same character exists in Massachusetts and Pennsylvania, and is the only protection which, under the United States Constitution, can be given to the fugitive slave. We trust that this much will be done by this State, and if this bill should not become a law, the Legislature, at its next session should be besieged with petitions to enact such an one.

☞ THE STEAMSHIP WASHINGTON, for whose safety some anxiety had been felt, arrived here on Sunday, after a boisterous passage of 29 days.

CONGRESS has done nothing of any consequence, but listen to speeches for the past week, except to lay on the table, by a vote of 94 to 88, a Resolution of Mr. Giddings to investigate the circumstances attending the seizure at Washington of a coloured servant, by three slave dealers. The man was seized as a slave, having paid only two hundred and forty dollars of three hundred he had contracted to pay for himself. Mr. Reverdy Johnson has made a speech in favour of, and against the War, and has been answered on the former point by Mr. Clayton.

☞ We have been waiting to see how many of our Liberty party exchanges would pilfer the account we published a few weeks since of the reception of the Brazilian slaves in Haiti, but have as yet caught only two of them at it—the True Wesleyan, and the Liberty Press. The rest of them, we presume, will copy one or other of these articles giving credit to the pilferer.

MRS. PAULINA S. WRIGHT is lecturing on Physiology in Cincinnati. The Herald of that city says it has "heard but one opinion expressed with regard to her and her lectures—unqualified respect for her personally, and gratification with the manner and matter of her instruction."

Mr. MOORE, late Attorney General of Maine, has been appointed by the Governor of that State, to fill the vacancy in the U. S. Senate, made by the death of Senator Fairfield. The Whig papers speak of him as in favour of the Mexican War, and extension of Slavery.—The difference between him and the Whig Senators, then, will be, that he will advocate wrong, and act up to his professions, while they will denounce him for his professions, and follow his example in action.

Foreign Correspondence.

Letter from Africa.

MONROVIA, Nov. 18th, 1847.

FRIEND GAY:—The arrival of another package of your valuable paper, reminds me that I have not, as yet, redeemed my promise to you. I suppose by this time, you will begin to think that I do not appreciate your noble donation. Let me assure you that I have not been unmindful of my obligation to you for this kind favour; to it I am indebted for the largest amount of interesting intelligence I have received since my arrival in this country. Every arrival from New York brings all the back numbers that are due, thus I am enabled to glean from its columns, news from the New World when all other sources of information fail. A few months ago a New York vessel arrived at this place—she brought not a single letter from my friends, but a full file of the Standards made up in some degree for the lack of letters from our kindred and friends.

Now the only apology I have to offer for my long silence is, the want of health and time. The press of business has occupied every space and moment of my time, since my return to this country. After teaching six hours per day, and tending to the other duties connected with the school and family, making out my reports, &c. &c.—I could not, with a good conscience, trespass upon my much reduced strength any more than I was really compelled to.

I had a kind of second acclimation to pass through after my return, which has proved to be rather slight in comparison with my first attack. I was enabled to open my school just one month after my arrival, and have been able to continue until the present time without any material interruption. Our school embraces forty in the advanced department, and twenty-two in the primary.

The object of this institution is, to prepare the youth of this section of the country for self-government, and fit the soul for the enjoyments of *Heaven.* My time and talent is exclusively devoted to the work of education, without respect to class or condition of the materials we find to work upon.

I suppose you, in common with others philanthropic spirits of the day, are anxious to know how the new Republic that has recently sprung into existence, in this part of the world, is going to work. While this query may excite a good deal of curiosity and speculation with you, it does also produce much more here. Some are quite sanguine in their hopes of success, while others are faint hearted, and divine nothing but evil and disaster. For my own part, I do not see nor feel that the friends and supporters of this infant Republic have any more reason to fear for their newly assumed position, than they had in their former relation to the Colonization Society.

Now as I have broke through the ice, you may expect to hear from me again shortly.

I am truly and sincerely yours, &c.

B. V. R. JAMES.

Notes on New Books.

The Christian Examiner for January. The most *readable* paper in this number of the Examiner is that upon the "Treatment of Slavery at the North," by, we presume from the initials appended to it, the Rev. Mr. Motte. The writer has borne some trials as a supposed Abolitionist, having been expelled from a Unitarian church in Savannah, several years ago, for having used, at a former period, some language, which clearly showed that he acknowledged no allegiance to the patriarchal system. He has, by virtue of his persecution, earned a right to speak freely upon this subject, and he exercises his right in his own way, and one which is refreshing after the immense amount of twaddle which we are called upon to swallow, even *ad nauseam*, from those who care not a straw for the slave, but are determined not to be left behind by a growing popular sentiment. Mr. Motte says much that we like, some things that we do not like, and very much that amuses us. Above all he is possessed, in an eminent degree, of that rare Christian virtue, good nature, and entirely free from the very common vice of cant. We are sometimes shocked at an apparent want of feeling, but pardon it to the honesty that makes no pretension to it, and to the evident determination of the writer not to be indignant over-much at a wrong to which God has submitted for so many ages. We suppose he carries out this philosophy in relation to other sins, such as murder, adultery, theft and the like, and we have, therefore, no right to complain of him.

An article on the Mexican War is written in an excellent spirit, but the writer founds his objections rather upon the fact of the wrongfulness of all war, than the infamous character of this particular one. A review of Adin Ballou's Christian Non-Resistance is an effort in the main, to show that human Governments are necessary, a position not denied, that we know of, by the non-resistants. The reviewer has a convenient way of getting rid of Mr. Ballou's sixty-five pages of facts by doubting their authenticity, or affirming, that, if true, an equal number of facts could be gathered showing the power of resistance. "Coquerel's Experimental Christianity," "Doctrinal Instruction in Sunday schools," Unitarianism in Portland," "Life of Dr. Belknap," and "Martineau's Discourses," are the remaining articles, and will all prove of much interest to the readers of the Examiner.

Young American's Magazine for January, is embellished with an engraving from an original portrait of Franklin, which, taken in his youth, represents him as a very different looking person from the rather crabbed looking old gentleman whose picture we are accustomed to. It is borrowed from Sparks's Biography of Franklin. The best article in this number is one by Horace Greeley.—The price of the Magazine is reduded to $1 per annum, and we are glad to see that it commands support.

To Correspondents.

J. N. B. His friend has called on us, and all the attention in our power shall be paid him.

F. D. Does he remember what the man said to L. L. at a lecture in Quincy, Mass.? It was an admonition worth anybody's heeding, who has commenced a new enterprise. It is so we would answer his last letter.

L. S. C. The last note shall not meet with the same fate with the one that preceded it. A speedy reply may be looked for.

E. B. He may have observed in a late paper, as well as in this the estimation we put upon the person referred to. It is no less a cause of surprise than one of satisfaction to us, and one from which we look for some interesting results. We are obliged to him for his letter.

E. D. H. shall hear at Utica. His letter was not soon enough to make the advertisement of any use in this paper.

J. W. C. W. W. P. L. S. C. S. M. Jr. are received and will be severally answered with all convenient despatch.

R. B. N. will find a package at the A. S. Office, Philadelphia.

I. J. R. A letter is received from him, which we presume was not intended for us. Though evidently a reply to a communication from some society, it is addressed to none, and we suppose, therefore, cannot be meant for publication in the Standard. It awaits his orders.

This Week's Paper.

FOURTH PAGE.—*Miscellany:* The Insurrection and its Hero—A Tale of the South; Narayun Bawa—the False Messiah of the Mahrattas; Extract from Letters upon this Country; Marriage of the Countess of Guicciola; New Lands in New England; Gleanings from Foreign Papers.

FIRST PAGE.—*Pro-Slavery:* Free Negroes; Extract from Governor Young's Message; Parker Pillsbury.—*Selections:* Address from the Women of Scotland to the Free Women of the United States of America; Be it Remembered, &c.; Southern Oddities; Discussion of Slavery in Congress; The Fourteenth National Anti-Slavery Bazaar.

SECOND PAGE.—*Communications:* Report of the Committee of the Twelfth Annual Fair of the Philadelphia Female A. S. Society; World's Convention.

Married.

In this city, at the Church of Ascension, on the 8th instant, by the Rev. G. T. Bedell, JOHN E. BEECKMAN, to MARGARET M. youngest daughter of the late David Gardiner, Esq.

In Philadelphia, by Friends' ceremony, on the 3d inst. ENOCH LEWIS, to CHARLOTTE S. THORN, both of that city.

In Philadelphia, on the 8th instant, by Friends' ceremony, LOUIS D. SENAT, to CECILIA A. daughter of Peter Wright.

In Dorchester, (Mass.) Jan. 5. Dr. BENJAMIN CUSHING to ANNA QUINCY. daughter of the late Edward Thaxter, Esq. of Hingham.

Died.

In Philadelphia, on the 7th instant, JACOB STRATTAN, in the 36th year of his age.

On Monday night, at 12 o'clock, of apoplexy, JOSEPH CASSEY, of this city, in the 59th year of his age.

Mr. Cassey was a most respectable citizen, and in his worldly circumstances one of the most prosperous and wealthy of the oppressed class in Philadelphia. He was the first agent of the Liberator in this city, and in the earlier stages of the cause, was among Mr. Garrison's most zealous co-labourers and effective friends.

He has left an interesting and amiable family, consisting of a wife and six children, to mourn his loss.—Most sincerely do we sympathize with them in their bereavement.—*Pa. Freeman.*

In Needham, December 25th, CLARA ANNA, youngest daughter of Rev. Daniel Kimball, aged 23.

In Boston on the 11th instant, Mr. JOSEPH PERKINS, aged 47.

OBITUARY.

DENMARK, 8th of 1st mo. 1847.

FRIEND GAY:—I send thee an account of a deceased Friend, copied from the Richland Courier, of the 15th December, 1847:

At his residence, in Colosse, ALFRED D. WELLS, formerly a resident of Brattleborough, Vermont, aged 65 years.

A great and good man has gone to his reward. The deceased, though not a member of an organized Church, gave the most satisfactory evidence to all, that he was a most faithful member of the Church of Jesus Christ; this evidence consisted not in conformity to a creed, but to God and right, in following the teaching (to use his own particular expression,) of the power of God in his soul.—(Words, embodied in a short sentence, penned on a scrap of paper, which he handed to a friend just previous to his death, to be read to his friends that might assemble at his funeral—the sentence read thus: "Kind friends mind the power of God, the light of Christ in your souls; this is that that redeems man from sin and makes him acceptable to God, therefore give all for this pearl of great price.") He was emphatically the friend of man, not of man in high life, but low life also—the black as well as the white, the bond and the free. In him every afflicted brother-man found a friend and helper; he was especially the earnest friend of the oppressed, and was among their earliest advocates in his own vicinity. He was also deeply interested in the cause of peace, and lent all his influence to bringing about the day when swords shall be beaten into ploughshares, and spears into pruning hocks, and nations shall learn war no more. In short, he believed in a practical Christianity, and evinced his faith by his works.

He sustained a painful and protracted sickness, with patience and fortitude. With great deliberation and composure of mind, he settled all his earthly affairs, and having set his house fully in order, he waited in readiness for the great reaper of the world, who cut him down as above recorded, not as an untimely fig-tree that casteth its fruit before its time, but as a shock of corn fully ripe for its master's use. In his death, his deeply afflicted family have sustained a severe loss. May the God of the widow and the fatherless help them to bear it with Christian fortitude.

I may add, that I have been acquainted with him since 1825. He experienced great light. He was a plain man in dress and address. His manners were easy, and winning; his discourse was most brilliant. He held meetings and taught the truth; he preached a free Gospel; he offered up one prayer in a sitting posture while with me: it was the most pure and heavenly breathing of such to God that I ever heard. He showed great evidence of a thorough conversion. His mind had no shackles or hampers of society on it! His spirit was free from all these impediments to tell the whole truth.

DAVID WAITE.

ACKNOWLEDGMENTS.

For the Standard—from January 8th, to 15th, 1848

Charles Durrow, Wormleys, N. Y.	$1 00	
Samuel Johnson, New York,	1 00	
R. M. C. Capron, Auburn, N. Y.	1 00	
James Aldrich, Fall River, Mass.	1 00	
Lewis Morgan, Marlborough, O.	1 00	
Mrs. Weiss, Worcester, Mass.	1 00	
R. Long, Granville, Ia.	1 00	
S. J. Mappa, Trenton, N. Y.	1 00	
J. M. Ransom, Smyrna, N. Y.	1 00	
A. P. Wells, Marlboro, Ct.	1 00	
Patten Davis, E. Bethel, Vt.	1 00	
Wm. A. White, Watertown, Mass.	63	
Paul George, Haverhill, Mass.	75	
J. W. Tucker, Fulton, N. Y.	1 00	
Narman Shepherd, "	1 00	
G. W. Kennedy, "	1 00	
Thos. E. Lloyd, "	1 00	
W. Hooper, "	1 00	
John Hathaway, Gilbert's Mills,	1 00	
Isaac T. Lawson, "	1 00	
Samuel Smith, "	1 00	
Chas T. Douglass, Central Square, N.Y.	1 00	
John W. Lyon, Hastings, N. Y.	1 00	
E. D. Phelps, Brewerton, N. Y.	1 00	
Simeon Phelps, "	1 00	
P. A. Cornell, Canterbury, Ct.	1 00	
A. D. Wright, Denmark, N. Y.	1 00	
Nathan Mayo, Leicester, Mass.	1 00	
Sidney Smith, Borodino, N. Y.	1 00	
C. Hurlburt, Arkport, N. Y.	1 00	
	——	29 38
DONATIONS.		
Wm. P. Powell, New York,	1 00	
	——	1 00
Total,		$30 38

FRANCIS JACKSON, Treasurer.

CORRECTION.—A donation of ten dollars was erroneously credited to S. J. May, jr. in the last Standard. It should have been S. May, jr.

☞ NOTICE.—By the post-office law now in force, publishers of newspapers are permitted to send, in their papers to subscribers, bills *unreceipted*; but a *receipted* bill subjects the receiver to letter postage. Our subscribers, therefore, will find a bill, unreceipted of course, in their papers at the expiration of the time to which they have paid. The amount received for subscription is acknowledged above, and the *whole number* of the paper to which each subscriber has paid precedes his name.

GENERAL INTELLIGENCE.

Foreign.

Eleven Days Later from Europe.

Arrival of the French Steamer Missouri, and of the English Steamer Cambria.

The Missouri and Cambria arrived at this port on Tuesday, the former bringing five days, and the latter, eleven days later intelligence than the Caledonia. The political news brought by them is unimportant, and the financial affairs of England are reported to be in a more prosperous condition than at the last accounts. We copy the most important intelligence from Wilmer & Smith's Times:

ENGLAND.—The money market has continued to improve since our last. The Bank of England, on the 23d ultimo, reduced its rate of interest down to 5 per cent. and the facilities of discount of good paper have become greater.

The corn market, since our last has continued firm, and upon the whole, prices are a shade higher. The finer descriptions of Wheat may be said to have advanced about 1s. but Barley and some other grain have not participated in this improvement. In Liverpool, the supplies from Ireland and the English coast have been limited. Indian Corn and Meal have been in slow request, and the rates now current are 37s. for best Corn, and 16s. to 17s. for Meal. The price of best Western and Canal Flour is about 31s. per barrel, while Wheat, here, has participated in the advance established at Mark-lane. We may farther add, that at the market held here yesterday the trade ruled very dull, and hafdly any sales were effected.

Our advices from the manufacturing districts throughout England, although not of a buoyant character, are nevertheless on the whole more encouraging.

State of the West India Colonies.—The intimation which we gave in our last that Government had acceded to the appointment of a committee, as proposed by Lord G. Bentinck, to inquire into the state of our West India colonies, received confirmation on the evening Parliament adjourned for the recess. Lord G. Bentinck then withdrew the notice which stood for the 23d ult. and substituted another, worded in obedience to the wishes of the noble Lord at the head of the Government. Accordingly, the motion now stands for the 3d of February, the day Parliament reassembles, for a select committee to inquire into the present condition and prospects of the interests connected with the different sugar and coffee plantations in her Majesty's Colonial possessions, and to consider whether, and what, measures could be adopted by Parliament for their relief.

IRELAND.—At no former period has the social state of this unfortunate country been so appalling. Murders, threatening notices, robberies, crimes and outrages of every species and degree, are the order of the day. Added to all this is the extreme destitution of a large number of the poorer classes. It is most painful to be obliged to record, in every publication, the details of such sanguinary and barbarous deeds. The short period that has elapsed since the despatch of the last mail furnishes melancholy proof of the disturbed condition of the Southern and Western Provinces.

A Dublin paper of the 23d, in referring to this subject, says:

We deeply grieve to state that further accounts of insubordination have been received since our last, and from districts heretofore comparatively free from agragrian crime. We have repeatedly stated it as our opinion that the parties engaged in the perpetration of the frightful outrages that disgrace the country are, in almost all cases, idle vagabonds, altogether regardless of the sufferings of the poor, but who take advantage of the prevailing destitution to organize secret confederacies. Up to this time we have not heard of a single case where persons really distressed have been concerned in this system of atrocious crime. Some of the best landlords in the country have become obnoxious to those miscreants, and threatening notices have been served upon them.

ITALY.—In Italy tranquillity is once more restored; and it is generally understood that the question of the occupation of Ferrara has been finally settled by the withdrawal of the Austrians from the town. In Sicily the insurrection seems quelled for the present, but much dissatisfaction against the Neopolitan Government still prevails.

GREECE.—Intelligence has reached us by way of Malta, that a revolution has broken out in Greece. It is said that Grivas is again at the head of the rebellion. Some fighting has taken place at Patras, and the consequence has been a loss of life of five soldiers, fighting the insurrectionists. The Governor is a prisoner. The Grivas party, struggling for new political existence, has, it is said, improved in strength.

General Items.

"Dust to Dust."—Millions of human bones, says an English paper, have been transported from the Continent to Hull for agricultural purposes. These were collected on the plains of Leipsic, Austerlitz, and Waterloo With them were mixed the bones of the *horses*, and both were ground to dust, sent to Doncaster, and sold for manure!

Pauperism in Massachusetts.—By the abstract of the returns of the Overseers of the Poor of Massachusetts for the year ending November 1, 1847, prepared by the Secretary of the Commonwealth, it appears that the number of State paupers is 9,005; that *the number of State paupers who are foreigners* is 7,035; that the number of paupers from England and Ireland is 6,383; that the number of foreign paupers who have come into the Commonwealth within one year is 2,501; that the proportion of paupers probably made so by intemperance in themselves or others is 8,703; that the net amount of expense of supporting and relieving paupers is $347,411 19.

A Baptist Society in London, called the "Hansard Knolly's Society," are about publishing an edition of the Pilgrim's Progress exactly as Bunyan published the work originally—italics, capitals, cuts and all.

Condemned to be Hung.—Two slaves—Jim, belonging to Mr. Hearvey, and Dick, belonging to Mr. Destrahan, of the Parish of Jefferson—were tried on Thursday last for the murder of Gabriel, a slave also belonging to Mr. Destrahan, on Christmas night. Jim was condemned to be hung, and Dick sentenced to receive one hundred lashes, to be imprisoned eight days, and wear irons in the service of his master for one year.—*N. O. Pic.*

Inhalation of Ether not a Recent Discovery.—In Middleton's tragedy of "Women beware Women," published in 1657, there is the following passage:

"I'll imitate the pities of old surgeons
To this lost limb; who, ere they show their art,
Cast one asleep; then—cut the diseased part."

Southern Freedom of Opinion.—The class of 1847 in Williams College, of which the writer had the good fortune to be a member, among the good-natured resolutions passed before their dispersion, voted that each should subscribe for the paper of any member of the class who should enter the editorial profession. Our subscription list shows that many of them considered as binding, what was intended only as a playful compliment. One honest fellow, who is teaching school in Georgia, writes the following, which we publish as an instance of the strong prejudices which pervade the South:

"You must excuse me for informing you that I cannot take your paper. The most bitter and violent prejudices are entertained here against everything Northern; and if I should be found with a paper in my pocket that advocated the Wilmot Proviso, as you undoubtedly do, I should very probably be subjected to the usual resort of Lynch law, beside losing the patronage of those who have sons and daughters. You may however, send a paper to some one at the North, who is in need of information, and forward your bill to me at the end of the year, and you shall receive the amount in as good currency as Georgia can furnish."—*Westfield (Mass.) Messenger.*

The Weather.—At Amsterdam, on Tuesday morning, 11th inst. the mercury stood at 36 degrees below zero! At Rochester 8 below.—*Argus.*

Somewhat Cool.—The way bill from Montpelier, Vt., received in this city, has an endorsement of the Postmaster stating that on Tuesday morning, 11 inst. the mercury fell in that place to 30 degrees below zero. We do not wish to hear from Franconia until next May.

Syracuse a City.—The charter incorporating the villages of Syracuse and Salina, as a city, has been adopted by the citizens.

The Carlisle Riot.—It will be seen by the report of the proceedings of the House of Delegates, that a strong series of resolutions were introduced yesterday by Mr. Claggett, relative to the scene enacted at Carlisle last Summer, resulting in the death of an esteemed citizen of Washington County, Md.; and asking of the Legislature of Pennsylvania a repeal of the unconstitutional and illiberal law which was the indirect cause of this and other scenes of violence and outrage.—*Balt. Sun.*

A most dangerous and delicate surgical operation was performed a few days since in Philadelphia, by Dr. Fricke, assisted by Drs. Keller and Mutter, upon the celebrated Scandinavian poet, Harro Harring, author of "Dolores." A few days before Dr. Fricke altered the situation of a pistol ball which Harro has worn in his body many years, and which cannot be extracted. The poet is now rapidly convalescing.

A meeting was held lately in the city of Mexico, "for the purpose of settling preliminaries and taking stock in a contemplated railroad between the city of Mexico and Vera Cruz and the intermediate points." It is said that there were very few Mexicans present, but one of them stated that he was there to represent some four or five others, and pledge himself, should the security of the undertaking be manifested, to raise nine millions of subscriptions for the stock at once.

Death of Judge John Koon.—With deep regret we denounce the fatal termination of the sufferings of Judge Koon, which, for the last fortnight, have painfully excited the apprehensions of his friends. He expired at his residence in this city yesterday morning. Mr. Koon was a prominent member of the bar, formerly of Rensselaer county, but for several years a resident of this city, and was highly respected for his professional abilities and for his worth as an estimable and amiable gentleman.—His death is regarded as the immediate and proximate effect of injuries received in a personal encounter with Mr. Hayner, of the Rensselaer bar, in the course of a hearing on a motion before the Rensselaer County Judge. A post-mortem examination of the body was had yesterday; and a coroner's jury has been summoned to investigate the causes of death.—*Alb. Argus, 15th.*

Very Hard.—A strong argument for the Anti-Capital Punishment men is seen in the fact than a lawyer in England, transported three years ago for forgery, has been found to be innocent and sent for. When convicted, he had a practice worth $15,000 a year. A few years ago he would have been hanged.

A Reverend Rogue.—William Benton *alias* Rev Wm. Bennett, was yesterday examined before Recorder Baldwin on the charge, for some time pending against him, of having stolen the slave of Messrs. Jenkins & Tigler, of this city, and sold him to J. W. Petrick, in Alexandria, in this State, for the sum of $725. Such was the nature of the testimony that the Recorder decided on sending the case before the First District Court. He required in the meantime that the Reverend, or would-be-Reverend, accused should find bail for his appearance before that tribunal in the sum of $1,500. This not being forthcoming, he was committed to the parish prison, there to await his trial. One of the most respectable ministers in this city recognized Bennett as an impostor, and, after a short conversation with him, informed us that he was the same person who palmed himself off as a Baptist preacher in Mobile, and also as a Methodist divine in Wilmington, N. C. We are told upon good authority that Bennett has been accused of having had some connection with the burning down of the Baptist Church in Mobile some time in November last.—*N O. Delta, 6th.*

A Political Priesthood.—T. B. Macaulay, in one of his able essays, affirms that "the Church of England continued to be, for more than a hundred and fifty years after she was founded, the servile handmaid of monarchy, the steady *enemy of public liberty.*" Her daughter in this Colony is not a century and a half old yet, and many of her old features are markedly maternal—the traits of her character are highly parental.—*Acadian Recorder, Halifax, N. S.*

☞ *Chancellor Kent on the Annexation of Texas.*—This eminent jurist has left on record his judgment, both upon the pending war with Mexico and its primary cause, the annexation by Congress of Texas. "I deem it conclusive that the annexation of Texas by concurrent resolution of Congress was unwarrantable, and a usurpation of the treaty-making power; in every view violent, unjust, unconstitutional, and most pernicious and unprincipled, and will lead to the ruin of the Union."—*Paris (Ky.) Western Citizen.*

A Tale—Who will list to it?—The Editor of the *Richmond (Va.) Southerner*, who has been sojourning in the South, writes home as follows:

"We had the painful opportunity of witnessing that self expatriating life so common to this road. The whole way from above Lynchburg to Wytheville seemed almost blocked with emigrants from old Virginia and North Carolina, traveling to the West and South. We met on our way out and back, including four days, about 1,500 people. About 1,200 were blacks. All these people had taken their last look, perhaps, at the once happy home of childhood, where rest the ashes of their ancestors, and where dwell the mouldering bones of their venerated parents."

Why this? Whence happens it that so many leave the Old Dominion? Alas! alas! that men will not see the truth, or seeing it, have not the courage to declare it. The self expatriation from the mid slave States is tremendously large! "The whole way from above Lynchburg to Wytheville seemed almost blocked with emigrants," says the editor of the *Southerner.* So it is on most of the leading routes! Yet few, or none have the manliness to tell the cause—to proclaim that Slavery is the soul of the mischief—and to demand in the name of the people, that it shall cease to oppress, bear down and break up, whole States!

Let Kentucky show that she has that manliness! Let us grapple with the evil and master it, and *then* be assured Slavery will cease in a few years, in all the mid-slave region! Oh! for the strength to rouse the South to its own true interests, and the power to defend them!—*Louisville Examiner.*

The State Journal, published at Watertown, N. Y. gives the following extract of a letter from an officer at Buena Vista, dated September 27th, 1847, to his friend in that neighbourhood:

"Quite an interesting *scene* occurred in the Inspector General's office yesterday. About twenty Mexicans had been arrested for murdering one of the Arkansas cavalry. Not having sufficient evidence to convict any of them, Gen. Wool ordered eight men to be selected from the crowd, two of whom were to be *shot* unless they would name the murderer. Accordingly they made a sort of lottery from which the Mexicans drew for their lives, and a curious spectacle it was to see the poor fellows come up and *cross* themselves before drawing. There are several in the provost guard for various offences, and I expect some fine morning we shall have a fine time of *hanging* or *shooting.*"

Mysteries of the Army.—We find in this the St. Louis Republican:

A correspondent yesterday alluded to the circumstance of a female having been discovered in the character of a soldier, at Fort Mann, the head quarters of the Indian battalion under Col. Gilpin. Another letter informs us that this woman was regularly mustured into service as a member of Capt. Holtzscheizter's company, from St. Louis, at Fort Leavenworth. The company to which she was attched left Fort Leavenworth on the 8th of October, and she remained with it until the *denouement* took place, late in November. It is said that she was enrolled as a private, under the patronage of one of the lieutenant's of the company, and that she was afterwards detailed as a cook to the lieutenants' mess, and remained in that situation until the 28th of November, when she was discharged from the army, and took up her march home in a return train, still in her male attire.

Codification of the Laws.—The following is the resolution introduced in the Senate on Friday, by Mr. Fine, and adopted:

Resolved, (if the Assembly concur,) that it be referred to the Judiciary Committee to report their opinion, whether it be not wiser for the codifiers of the law, instead of attempting to reduce the unwritten law to writing—a work as they confess, of more than seven years, and at the expense of more than $50,000—to revise our statute-law, adapting it to the new Constitution, omitting what is useless or has been repealed, and adding notes of explanation, with reference to the decisions of our courts.

Harmony—A letter from a volunteer, published in the Salem Advertiser, states that "that part of the Massachusetts' regiment who were imprisoned (at Vera Cruz) for refusing to take the uniform provided for them, were *forced to put it on at the point of the bayonet*, and harmony was once more restored to our ranks." What a pleasant sort of harmony must that be, which is brought about at the point of the bayonet. [Boston Trans.

Room for the Ladies.—It appears that a young lady, hailing from Philadelphia, has made her appearance as a student in one of the Medical Lecture Rooms in Boston The *Medical Journal* of Boston speaks thus of this new candidate for medical honours:

"Miss Blackwell made her appearance about two wneks ago. She registered her age at twenty-six, and her tutor as Professor Dickson, of South Carolina, now Professor of Theory and Practice of Medicine in the New York University. She comes into the class with great composure, takes off her bonnet and puts it under the seat, (exposing a fine phrenology,) takes notes constantly, and maintains throughout an unchanged countenance. The effect on the class has been good, and great decorum is observed while she is present. She wrote a capital letter when she applied for admission, and brings recommendations from eminent Physicians of Philadelphia."

Franconia Outdone!—Dr. Barrows, of Fryeburg, sends to the Portland Advertiser the following account of the weather in that town:

FRYBURG, Jan. 11, 1848.

GENTLEMEN:—The cold this morning, in our village, was more severe than has ever been known before. The thermometers ranged, in their different locations, from 36 to 39 degrees below zero. On removing pure mercury in a saucer to a little hollow in the village it *froze*, so that it could be turned over in the vessel and cut like lead. This experiment was performed by Mr. Bradbury, in the presence of witnesses.

The following bill to punish Adultery, was passed to a third reading:

§ 1. Every male person of full age, who shall commit adultery with a married woman of previous good character, shall be deemed guilty of a misdemeanour, and upon conviction thereof in a Court of Record, shall be punished by imprisonment in a county jail, for a term not exceeding one year.

§ 2. No conviction shall be had under this act, unless the indictment be found within one year from the commission of the offence, nor unless there be evidence confirming the testimony of the adulteress.

The packet ship HENRY CLAY from Liverpool, for whose safety some fears have been entertained, arrived on Sunday, 16th instant.

George R. Perkins, Professor of Mathematics in the State Normal School, appointed Principal, *vice* Mr. PAGE, deceased.

Unitarian Memorial.—The Committee who were appointed at the meeting of Unitarian ministers, October 28th, to draft a Memorial to Congress against the Mexican war, which Memorial has been published in the papers,—have received returns of the same from eighty-five Parishes, and have combined and transmitted them in two rolls, one addressed to Hon. John P. Hale, for the Senate, and one to Hon. John G. Palfrey, for the House of Representatives, each containing two thousand nine hundred and thirty-one signatures. A few more will probably be hereafter received, and transmitted together at a future day.—*Christian World.*

Useless Fear.—Southern slaveholders have of late expressed great apprehension of danger, resulting from admitting coloured Mexicans into the Union. If the South Carolina assertion, that Republics are unsafe without blacks, be correct, the more we have of them the better.—*Globe.*

Ashore.—The packet ship Duchesse d'Orleans, Capt. Richardson, from Havre, Nov. 30th, with merchandise to William Whitlock, Jr. went ashore on the point of Sandy Hook on Friday night, in a thick fog.

The Cold Tuesday.—Tuesday, the 11th of January, 1848, will be hereafter recorded in the New-England calendar, as the cold Tuesday. We learn that in Bristol, N. H. the mercury fell to twenty-six degrees below zero on that day. At Lyme, N. H. it was thirty-three below; at Hanover thirty-four; at St. Johnsbury, Vt. the mercury fell to forty, and frozen; and at Franconia it froze so hard that it is thought it will require a long spell of moderate weather to thaw it!—*Boston Journal.*

Truth in a Nutshell.—The *New-York Herald's* report of Monday's Congressional proceedings says: "Mr. Johnson, on Pensions, reported a bill granting half-pay to widows and orphans of volunteers who were killed in Mexico, *pursuant to the President's Message!*"

NOTICES.

ANNUAL MEETING OF THE MASSACHUSETTS ANTI-SLAVERY SOCIETY.

The Annual Meeting of the Massachusetts Anti-Slavery Society will be held in Boston on WEDNESDAY and THURSDAY, January 26th and 27th, commencing at 10 o'clock, A. M. Its members and friends, and all who feel an interest in the paramount question of American Slavery, are strongly urged to give their attendance. If, in the eventful history of this country, there ever was a time for those who profess to be the friends of Freedom, to rally promptly and openly under her banner, and to grudge nothing of time or money in the vindication of her sacred cause, that time is assuredly the present. The great question of DISUNION—of a withdrawal of the Free from the Slave States—will be prominent in the discussions of the meeting. The motto of every Christian and Patriot should be—"NO UNION WITH SLAVEHOLDERS!"

FRANCIS JACKSON, Pres't.

EDMUND QUINCY, Sec'y.

HUDSON'S APPOINTMENTS.

West-Vienna, Onedia County, Wednesday, January 19th.
North Bend, " Friday 21st.
Clinton, " Sunday 22d.
Jerusalem Hill, Herkimer County, Tuesday 25th.
West Winfield, " Wednesday & Thursday 26, & 27th.

INFORATION WANTED

Of Lionel Jackson a coloured boy of seventeen years of age, who left Northampton, (Mass.) in October last in company with his mother. On the 26th of October they took passage on board the canal boat Wilson, at Albany, for Syracuse, on their way to Oswego, whither they were going. While the boat was lying at the pier between eight and nine o'clock in the evening, the boy went on shore, and told his mother he would return immediately, since which time he has not been heard of. The boy had on when he left the boat an iron-gray overcoat, checkered pantaloons and a tarpauling hat. He has a scar over each eye, squints slightly, comparatively light complexion for a coloured person. He left his best clothes and twenty dollars in money with his mother. Any information respecting the boy will be thankfully received by his afflicted mother, Susan Jackson, Schenectady.

ANTI-SLAVERY FAIR AT WEST WINFIELD

On January 26th and 27th, 1848.

The friends of the slave are invited to make preparations for our next Fair, to be held at the time above mentioned. There is no time to be lost. The slave is still toiling, toiling, toiling,—hopeless, helpless, desolate.—Woman,—aye, a million of women are even now given up to the tender mercies of the palefaced oppressor. In the name of these outraged ones, we ask each and all of you to do something,—do what you can, do all that you can, to hasten their deliverance. Ask your neighbours to help you. Many of them will willingly give their aid if you will only invite them. Prejudice is giving way. A spirit of inquiry is abroad. Freedom is gaining ground. Now is the time for effort.

Charles Lenox Remond, E. D. Hudson, Lewis Hayden, J. C. Hathaway, and other speakers will be present.

Dolly Thomas	Miranda A. E. Greene
Sarah Guild	Phebe Backus
Hannah Bucklin	Laura Eldred
Emeline Murdock	Julia Ann Eaton
Henrietta Bisby	Laura Turner
Eveline Rider	Sophlora Thomas
Alpha Thomas	Laura Colburn
Susan Brown	Amanda Harding.

Advertisements.

FREE PRODUCE STORE,
Free Labour Dry Goods & Groceries

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New goods, just received;
Fine shirting and sheeting muslin, bleached and brown.
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Miscellany.

From the Liberty Bell, for 1848.

THE INSURRECTION AND ITS HERO—A TALE OF THE SOUTH.

BY A SOUTHRON.

If, reader, you have never lived in a slave-land, you can know nothing, comparatively, of the terror which an insurrection creates.

All other perils are understood. Fire upon land, or storm at sea, wrapping mortals in a wild or watery shroud, may be readily imagined. Pestilence, walking abroad in the city, making the sultry air noisome and heavy, hushing the busy throng, awing into silence heated avarice, and glooming the very haunts of civilization, as if they were charnal-houses, can be quickly understood. But the appalling terror of a slave revolt, made instinct with life, and stunning, as it pervades the community—the undescribed and indescribable horror which fills and sways every bosom as the word is whispered along the streets, or borne quickly from house to house, or speeded by fleetest couriers from plantation to plantation—"an insurrection"—"an insurrection"—must be *felt* and *seen* to be realized.

Nor is this strange. The blackest ills are associated with it. Hate, deep and undying, to be gratified—revenge, as bitter and fiendish as the heart can feel, to be gloated over while indulged—lust, unbridled and fierce, to be glutted—death, we know not how or where, but death in its basest and most agonizing form; or life, dishonoured and more horrible than most excruciating death—these are the *essence* of an insurrection. Could worse forms of evil be conjured up? Can any human actions,—the very darkest that walk at midnight—excite equal terror? We pity slaveholders who are startled by the dread of it, and wonder at their want of manhood in exposing the gentler sex to this human whirlwind of fury, and revenge, and lust, and death.

But to our story. I remember, when a boy, going out one bright day on a hunting excursion, and, on returning in the evening, meeting at the bridge, a mile or more from the town I lived in, a body of armed men. The road turns suddenly, as you approach the spot from the south, and is skirted, on either side, by deep swamps. I did not see them, consequently, until I came directly upon them.

"Where have you been?" was the abrupt question put to me by the captain, without offering the usual salutation.

"I have been hunting," I replied, "along the banks of the river, and up by the old Hermitage."

"Did you see or meet any one?" continued my questioner, no man else saying a word.

"No one."

"Go home, instantly," he said imperatively, "and keep up the main road. Don't cross over by the swamp, or the old ford"—two nearer footpaths to the town, skirting heavily timbered land.

I cannot recollect now whether I had heard before of an insurrection. I had not, certainly thought much about it, if at all. But I knew, instantly, why these armed citizens were at the bridge. The low, compressed, yet clear voice of the captain, the silence of his men, their audible breathing as they waited for my replies to his questions, their military order, with sentries in advance,—told me all, and I experienced a dread which chilled me through; and the deepening shade of the forest, under which I had so often whistled merrily, served now to add to the gloom of the hour. I asked no more questions. With quickened pace I pushed up the main road, and was not long in reaching my father's house. I wished to know the worst, and to help in meeting it.

I found all alarm at home. Guns were stacked in the passage, and men were there ready to use them. Two friends were in the parlour, informing the household of the place of rendezvous for the women and children, and the signal which was to be given, if the town should be "fired," or an attack be made upon it, by the negroes. I inquired, and learned here, the cause and extent of the danger.

That morning, a negro had informed his master of the plot, and had represented to him that it reached plantations an hundred miles off, and embraced the thickest negro settlements in the State.

The first step taken was, to arrest the leaders named (some thirty in number) by the informer.—The second, to inform town and country of the impending danger. Armed patrols were started out in every direction. Every avenue to the town was guarded, and every house in it made a sort of military fort. The apprehension was, that the plantation negroes would rise, and sweep all before them, with fire and sword; and the "white strength" was prepared, in all its force, to meet this contingency.

The master, if he be kind to his bondmen, is apt to believe that they will never turn against him.—We hear planters say, "I would arm my slaves,"—whenever this subject is broached. This is a strong expression, and to be received with "grains of allowance," as the sequel will illustrate. Yet, boy-like, I felt as if no soul, in *our* yard, could strike a blow against one of the family, and, in this temper, I went to the servants' quarters. Not one of them was out—a strange event—and not a neighbour's domestic was in—a still stranger circumstance! They were silent as the grave. Even "Momma," privileged to say and do what she pleased, and who would be heard amid the laughter and tongue-clatter of the rest, had nothing to tell me. I asked a few questions; they were simply answered. It was evident that the servants were frightened; they knew not what they feared; but they were spell-bound by an undefined dread of evil to them, and harm to us. Indeed, this was the case with the blacks, generally, and while the excitement lasted, the patrol did not arrest one slave away from his quarters! An honest Irishman remarked, at the time, "it was hard to tell which was most frightened, the whites or the negroes."

The proposed revolt, as regards territory, was an extended one. It embraced a region having over forty thousand male slaves. But the plot was poorly arranged, and it was clear that those who planned it, knew little or nothing of the power they had to meet and master. For six months the leaders of it had been brooding over their design, and two days before its consummation they were in prison, and virtually doomed as felons! Their seizure arrested the insurrection without bloodshed,—but not without a sacrifice of life! That was demanded by society and the law, and made. Thirteen of the negroes arrested were declared guilty, and hung! They had, according to all notions then, a fair trial; lawyers defended them, and did their best; an impartial and intelligent jury determined their fate; and by the voice of man, not of God, this number of human beings was "legally" sent out of existence!

The leader of the insurrection,—ISAAC,—I knew well. He was head-man to a family intimate with mine. Implicit confidence was placed in him, not only by his master but by the minister of the church, and everybody who knew him. The boys called him "Uncle Isaac," and the severest patrol would take his word, and let him go his way.

He was some forty years old when he first planned the revolt. His physical development was fine. He was muscular and active, the very man a sculptor would select for a model. And yet, with all his great strength, he was kind, and affectionate, and simple as a woman! He was never tired of "doing" for others. In intellect, he was richly gifted—no negro in the place could compare with him for clear-headedness, and nobleness of will. He was born to make a figure, and, with equal advantages, would have been among the first in any throng.—He had character, that concentration of religious, moral, and mental strength, which, when possessed by high or low, gives man power over his fellows, and imparts life to his acts and name.

His superiority was shown on the trial. It was necessary to prove that he was the leader, and counsel were about taking this step. "I am the man"—said Isaac. There was no hesitation in his manner; no tremulousness in his voice; the words sounded naturally, but so clear and distinct that the Court and audience knew it was so, and that it could not have been otherwise.

An effort was made to persuade him to have counsel. His young masters pressed the point.—The Court urged him. Slaveholders were anxious for it, not only because they could not help liking his bearing, but because they wished to still every voice of censure, far or near, by having a fair trial for all. But he was resolute. He made no set speeches; played no part. Clear above all, and with the authoritative tone of truth, he repeated—"I am the man, and I am not afraid or ashamed to confess it."

Sentence of death was passed upon him and twelve others!

The next step, before the last, was, to ascertain all the negroes who had entered into the plot. Isaac had managed this part wisely. He kept his own counsel, and, besides his brother, as was supposed, no one knew who had agreed to help him at home, or from a distance. The testimony was abundant, that he had the promise of such help. His declaration to the coloured informer,—"the bonfire of the town will raise forty thousand armed men for us,"—was given in evidence. He admitted the fact. But no ingenuity, no promises, no threats, could induce or force him to reveal a single name. "You have me," he said; "not one other shall you get if I can prevent it. The only pain I feel is, that my life *alone* is not to be taken. If these," pointing to his fellow captives, "were safe, I should die triumphantly."

The anxiety on this point, naturally, was very deep, and when the usual expedients had failed, the following scheme was hit upon. Isaac loved his minister, as everybody did who worshipped at his altar, and the minister reciprocated heartily that love. "Isaac will not resist him—he will get out of Isaac all we want to know"—this was the general belief, and, acting upon it, a committee visited the pastor. An explanation took place and the good man readily consented to do all he could.

He went to the cell. The slave-felon and the man of God confronted each other!

"I come, Isaac," said the latter, "to find out from you everything about this wicked insurrection, and you,"—"Master," hastily interrupted Isaac, "you come for no such purpose. You may have been over-persuaded to do so, or unthinkingly have given your consent. But will you, who first taught me religion, who made me know that my Jesus suffered and died in truth—will you tell me to betray confidence sacredly entrusted to me, and thus sacrifice others' lives because my life is to be forfeited?—Can you persuade me, as a sufferer and a struggler for freedom, to turn traitor to the very men who were to help me? Oh, master! let me love you;" and rising, as if uncertain of the influence of his appeal, to his full stature, and looking his minister directly in the face, he added, with commanding majesty—"you know me."

I wish the *very* language of Isaac, the slave, could be used. I wish that I could repeat the tale as I heard the old minister tell it. So minute, yet so natural, so particular in detail, yet so life-like! The jail, its inner cell, the look and bearing of Isaac, his calmness, his greatness of soul! It was touching in the extreme. I have known sternest slaveholders to weep, like children, as they would listen to the story. But I can only narrate it, as I remember it, in briefest outline. The old divine continued:

"I could not proceed. I looked at Isaac; my eye fell before his. I could not forget his rebuke; I acknowledged my sin. For the first time in my ministerial life I had done a mean, a base act, and, standing by the side of a chained felon, I left myself to be *the* criminal."

A long silence ensued. The minister was in hopes that Isaac would break it; he did not. He made several efforts to do so, but failed. Recovering from his shock at length, and reverting, in his own mind, to the horrors which the revolt would have occasioned, he resumed the conversation thus:

"But, Isaac, yours was a wicked plot, and, if you had succeeded, you would have made the very streets run blood. How could you think of this?—How consent to kill your old mistress? How dream of slaying me and mine?"

"Master," Isaac quickly responded, "I love old master and mistress. I love you and yours. I would die to bless you any time. Master, I would hurt no human being, no living thing. But you taught me, that God was the God of black as well as white—that he was no respecter of persons—that in his eye all were alike equal,—and that there was no religion unless we loved him and our neighbour, and did unto others as we would they should do unto us. Master, I was a slave. My wife and children were slaves. If equal with others before God, they should be equal among men. I saw my young masters learning, holding what they made, and making what they could. But, master, my race could make nothing, hold nothing. What they did they did for others, not for themselves. And they had to do it, whether they wished it or not, for they were slaves. Master, this is not loving our neighbour, or doing to others as we would have them do to us. I knew there was and could be no help for me, for wife or children, for my race, except we were all free; and as the whites would not let this be so, and as God told me he could only help those who helped themselves, I preached freedom to the slaves, and bid them strike for it like men. Master, we were betrayed. But I tell you now, if we had succeeded, I should have slain old master and mistress and you first, to show my people that I could sacrifice my love, as I ordered them to sacrifice their hates, to have justice—justice for them—justice for mine—justice for all. I should have been miserable and wretched for life. I could not kill any human creature without being so. But, master, God *here*"—pointing with his chained hand to his heart—"told me *then*, as he tells me *now*, that I was right."

"I don't know how it was," continued the old minister, "but I was overpowered. Isaac mastered me. It was not that his reasoning was conclusive; that I could have answered easily; but my conduct had been so base, and his honesty was so transparent, his look so earnest and sincere, his voice so commanding, that I forgot everything in my sympathy for him. He was a hero, and bore himself like one, without knowing it! I knew, by that instinct which ever accompanies goodness, that the slave-felon's conscience was unstained by crime, even in thought; and, grasping him by the hand, without scarce knowing what I was going to do, I said, Isaac, let us pray. And I prayed long, prayed earnestly. I did not stop to think of my words.—My heart poured itself out, and I was relieved."

"And what," I asked, "was the character of your prayer?"

"What it ought to have been," energetically replied the old divine. "I prayed to God as our common Father. I acknowledged that he would do justice; that it was hard for us poor mortals to say who was right and who wrong on earth; that the very best were sinners, and those deemed the worst by us might be regarded the best by Him. I prayed for Isaac. I prayed God to forgive him, if wrong; to forgive the whites, if he was right; to forgive and bless all. I was choked with tears. I caught hold of Isaac's hand and pressed it warmly and received his warm pressure in return. And with a joy I never experienced before or since, I heard his earnest, solemn 'Amen,' as I closed.

"We stood together for some time in silence.—Isaac was deeply moved. I saw it by the working of his frame, and the muscles of his face, and his eye. For the first time, tear-drops stood on his eyelids. But stilling every emotion, he began, as calmly as if he were going to rest:

"'Master, I shall die in peace, and I give you a dying man's blessing. I shall see you no more on earth. Give my love to old master and mistress, and'—for a moment he faltered, but with concentrated energy choked down instantly his deepest emotion as he continued, more solemnly than I ever heard mortal speak—'and, master, if you love me, if you love Jesus, lead my wife and children, as you have led me, to—heaven. God forever bless you, master.'

"We parted. I saw him no more. I could not see him hung, or pray for him, as requested to do by others, at the last dying hour. I had been with him long. For four hours we were together in his narrow, noisome cell. How indelibly are the events which occurred in them impressed upon my memory! Oh, Slavery! Slavery!"

The citizens outside awaited anxiously the good minister's egress from the jail, and, when he appeared, crowded round him to know the result. He looked like one jaded with a long journey. He was worn down. "It is useless—it is useless—let him die in peace," was all he said; and seeing that he was deeply moved, and taking it for granted that he had been engaged in devotional exercises with the dying, silence pervaded the group, and he was allowed to depart in peace. And never in public, or in a mixed audience, would that minister refer to Isaac, or the hours he spent with him!

No other effort to elicit information from the leader was made, and none who promised him help, were discovered through him.

The death-day came. A mighty crowd gathered to witness the sad event to which, in that place, it was to be devoted; and the military, with gleaming swords and bright bayonets, stood under the gallows to guard against escape or difficulty. Six "felons" were upon the gallows—it could hold no more—and Isaac was first on the list. "Be men," said he, when one of the number showed some timidity, "and die like men. I'll give you an example—then obey my brother." That brother stood next him. Isaac gazed intently upon the crowd—some thought he was looking for his wife and children—and then spoke his farewell to his young masters. A few words passed between him and his brother, when, saying audibly, "I'll die a freeman," he sprang up as high as he could, and fell heavily as the knotted rope checked his fall. Instantly his frame was convulsed, and, in its muscular action, his feet neared the plank on which he had stood, looking as if he sought to regain it. His brother, turning his face to his comrades, deliberately put his hand upon his side, and leaning forward, held the body clear, with his elbow, as he said, "let us die like him."

The authorities perceived that the terrors of the law would be lost, and none of "the good" they anticipated be secured among the blacks, especially, who filled up the outer circle of the dense crowd, if this lofty heroism were witnessed. They proceeded rapidly with the execution, and, in a few moments, Issaac and his brother, and their felon comrades, were asleep together!

The bodies of the blacks, after dangling in the air the usual time, as if in mockery of Heaven and earth, were cut down, coffined, and carted away to their burial-place. That was an out-of-the-way old field, with a stagnant lagoon on three sides of it, and a barren sand-waste, covered with a sparse growth of short pines, on the other.

Beneath the shade of one of these pines which skirted the field, and not far off from the felons' graves, a coloured woman, and a cluster of little ones, might have been seen. These were Isaac's wife and children. They stood where they were, until all, save one white man, had departed. He made a signal, and they approached the burial-spot. He pointed to a particular spot, and left. None know, save our Father, how long the widowed one and the fatherless remained there, or what were their emotions. But next morning, a rough stake was found driven into the earth, beneath which Isaac lay, and ere the next Sabbath dawned, a pile of stones, with an upright memorial, was placed at the head of his grave. How these stones were obtained—for none like them were to be seen within thirty or forty miles—no one could say, though all knew *who* put them there. The rude memorial still stands! The grave of Isaac is yet known! And that widowed one while she lived—for she, too, has departed—kept the lone burial-spot free from weeds, and covered it with the wild rose, as if the spirit which once had animated the cold clay beneath, loved a robe of beauty and sweetness!

As not the least remarkable feature in Isaac's conduct was the course he pursued toward his family, we cannot close without referring to it. He was an exemplary husband, and a wise as well as kind father. His wife was not superior, intellectually, but she was affectionate, and he so moulded her character as to make her worthy of him. His children were well-behaved, and remarkable for their polite manners. His very household gave evidence of this! Everything was in order; the furniture was neat; in all the arrangements he had an intelligent eye to comfort and taste; he had a watch, and some tolerable scripture engravings; and his little garden was well stocked with the best vegetables, the best fruit, and the rarest flowers.

Of the plot Isaac's wife knew nothing. He had evidently thought of his failure, and committed no women, and as few married men as he could. He meant, let what might happen to him, that his partner should suffer no harm. This was evident enough from his conduct. For the first thing he did, after his arrest, was to desire an interview with his old master. That was denied him. Not that the old gentleman was cruel, or angry,—for he loved Isaac—but because, as he said, "he could not stand it." The next thing was, to send for his young master. He came, and to him he said, "Massa Thomas, I have sent for you to say, that my wife does not know anything about the insurrection, or any of my action. I wanted to see old master to beg him not to sell, or separate her and the children. I must get you to do that. And, Massa Thomas, when your father dies, I want you to promise that you will help them."—The young man promised, (and we rejoice to say, his word was kept,) and then Isaac, the slave and the felon, blessed him. Never again, until near his last hour, when conversing with his minister, did he refer to his family, and the only message he sent them was a torn Bible, with this sentence rudely writ down on one of the leaves.—"We shall live again, and be together." So deep was his affection for his family, and so careful was he to ward off every suspicion or danger from them!

I met last summer the slaveholder—an intelligent and humane man—who commanded the military the day Isaac was hung.

I referred to the scene. He spoke of it as one of the most moving that he had ever witnessed, and to my surprise, though very much to my gratification, remarked:

"I never knew what true heroism was, until I saw Isaac manifest it upon his seizure, trial, and death. I felt my inferiority to him every way, and I never think of him without ranking him among the best and bravest men that ever lived."

The record below tells of his crime; and he will be remembered, on earth as a felon! but the record above will contain his virtues, and, in Heaven, the good will know and love him,—for ISAAC was a MAN.

From the Dublin University Magazine.

NARAYUN BAWA, THE FALSE MESSIAH OF THE MAHRATTAS.

About the end of the year 1829, there appeared in the Deckan an extraordinary child, who gave rise to one of the strangest, and, for the brief period of its duration, one of the most powerful movements of religious fanaticism ever witnessed; and whose career, had it not been suddenly cut short by a premature and violent death, might have led to the establishment of a new form of worship, and possibly to some serious political convulsion.

The proper name of this child was Narayun Powar; but he soon became distinguished by the title of Narayun Bawa, the Holy Narayun; and ultimately, by the title of Narayun Deo, the God Narayun.

He was the son of a peasant named Powar, and born in Pimpoordee, a village belonging to the Raja of Sattara, and east of Waee. Of his earlier infancy, nothing certain is known; but at the age of eight years, he had become famous in the neighbourhood for the extraordinary faculty which he possessed of catching and controlling venomous serpents. He went about the fields and rocks, the ditches and walls of loose stones, enticing or dragging these reptiles from their holes and lurking places, and handled them with the greatest fearlessness. He seemed vested with a predilection for, and a command over these creatures, equally singular. He had them continually twined round his arms and neck; played with them as other children would with kittens; petted or chided, fondled or chastised them with equal impunity. They came at his summons, and departed at his bidding; several were constantly around him; he appeared, in fact, to live among them, and control them at his will.

How he had become invested with, or acquired so extraordinary a faculty, his parents could not or would not tell; and it is difficult now to determine.

But, whatever the nature of his power or his art, it was soon bruited abroad with considerable exaggeration; and his own family, in conjunction with some brahmins, began to turn it to account. They gave it out that Narayun, whom they now began, for the first time, to dignify with the addition of Bawa, or "The Holy," was not an ordinary mortal, but the incarnation of some divinity, born into the world for the deliverance of the human, or, at least, the Hindoo race. Strange mysterious words were said to have fallen from him at times, revealing glimpses of his real nature, and the purposes for which he had come. In general he was so far from being a grave child, that he was distinguished among all his companions for his sportive disposition, his love of merriment, and his addiction to gambling.

He would never wear clothes, which, indeed, Hindoo children at his age seldom do, but ran about naked, and when not engaged with his favourite serpents, he would be found seated among a crowd of children, playing with them at cowries. These shells, it should be remarked, are used in India as dice; six or seven being thrown, the varying numbers of shells which fall with the orifice up and down at each throw, give the requisite variety of chances.

This sportive, mercurial character, and this habit of gambling, which, in Europe, would have been fatal to all pretensions to holiness, rather aided than impeded the opinion which his friends wished to spread respecting him. For, according to the notion of the Hindoos, sportiveness is a characteristic of Deity, when emerging from eternity, unity, and quiescence, into time, variety, and action. All the phenomena of nature are but the sporting of the divinity—the MAYA, or illusion, by which he deceives, confounds, and evades our senses. So, the tremendous battles of Rama, and the wanton amors of Krishna, were alike but "KHIDA" and "MAYA," sport and illusion. The whole universe is an unsubstantial, cloud-built, flitting pageant—a shifting, deceptive, panorama or phantasmagoria—a sleight, a game, with which the divinity, like a skilful juggler, cheats our perceptions and baffles our inquiry. Conformably to these views, Narayun's fondness for playing and gambling were set down and reverenced as KRIDA and MAYA—divine sport and illusion. The little boy, throwing up cowries, or pelting his playfellows with mud, beheld by the eye of faith, and through the medium of the maya doctrine, was no longer the urchin Narayun Powar, but the God Narayun sporting with worlds.

The false ever stimulates the true—the demoniacal apes the divine. To this imagined Messiah of the Mahratta nation, there was not wanting a Baptist to go before his face, and prepare his way—to announce his mission—to bear testimony to his divinity. Balkrishna, the brahmin koolkurnee, or village registrar of Pimpoordee, undertook this office. Selecting a small rivulet in the neighbourhood, he there established a teerth, or place of sacred bathing, in the name of Narayun Deo, the living God Narayun. Thither were invited pilgrims from all quarters, to come and purify themselves in the sacred waters; thither the sinner was summoned to be washed—the faithful to offer up their sacred vows—the weary and distressed to obtain rest, and a deliverance from worldly cares—the sick to be healed in the name of Narayun. The diseased of all denominations flocked to the spot from every quarter, bathed in the stream, and sat down upon the banks, awaiting the destined hour of their deliverance. The blind, the lame, the leper, and the cripple, were there in great numbers and in great hope; for rumor had spread abroad through the country that many lepers had been healed, and many blind had received their sight. Parties appeared in Bombay and Poonah, who averred they had been cured by Narayun, and these assertions of one or two strangers, whose history it was impossible to trace, or whose truth to test, were multiplied a hundred-fold by the voice of popular exaggeration, and increased the general ferment and delusion.

On the spot no cure was publicly witnessed; indeed, none appears to have been formally attempted. Each was told to bathe—to lay his offering at the feet of Narayun—to worship, offer up his prayer or his vow, and then retire and await, in silent resignation and hope, conjoined with a frequent repetition of bathing in the sacred rivulet, the hour when it might please the divinity to fulfil it.

Evangelists was not wanting to record Narayun's actions, nor apostles to proclaim his mission and his doctrines. He was soon attended by a crowd of brahmins, of whom four were specially employed in registering his words and actions—the miracles and cures alleged to have been performed by him, and the vows offered up in his name. One of these legendary gospels, of which a copy got into circulation, amounted to about three hundred foolscap sides in manuscript. Other of his brahmin disciples were sedulous in spreading his fame, and inculcating his doctrine upon all who approached the pilgrimage whether from faith or curiosity. The doctrine which he is represented as having preached, and which at, all events, his apostles preached in his name, amounted to this: that men should no longer worship gods of wood and stone; that all faith should be placed in *him*, the living divinity, come to deliver the world. The deliverance thus promised and looked for, seems to have been like that expected by the Jews from their Messiah, an earthly one—from physical evil and political servitude. Foreign dominion was to cease—Narayun to obtain supremacy; the wicked and impure to be exterminated, piety to flourish, the golden age to return.

Miracles were not wanting to confirm his mission; they are cheap in India. Besides the details of cures, alleged to have been performed on the blind, the lame, and the leper, who, as all the new arrivals were told, had gone away rejoicing; and of vows made in distant places, and fulfilled by Narayun; other marvels were narrated of him.

When his uncle, unable to pay the balance of his land-tax to the revenue officers of the Rajah of Sattara, was taken before the chowdry, and a large stone placed upon his head, (a common mode of torture, resorted to under Mahratta Governments, for the purpose of extorting payment for recusants,) Narayun, beholding his distressed situation, and filled with indignation at the outrage, miraculously removed the stone, and miraculously produced the sum which was demanded. When the Raja himself came to visit him, and commanded his attendance, he refused to obey the summons, and ordered the Raja to wait *upon him*. The incredulous Raja demanded a sign, and Narayun ordered a large rock to transport itself from its native bed, and move to an opposite hillock in his presence. These and similar feats of thaumaturgy, were narrated to all comers; and, from the wonderful command which they beheld him daily exercise over the snakes that were brought to him from every quarter, such tales received a ready credence.

Prophecies were not wanting. An ancient prediction of the poet Toolseedas, referring to a period not far distant from that in which Narayun appeared, was pressed into his service. It foretells the appearance of an extraordinary person, who is to obtain political supremacy in India, and terminate all foreign dominion; and the person so foretold is not to be a mere man, though in human form, but an incarnation of Indrajit, the son of Rawun. Rawun, as perhaps most of our readers know, was a gigantic, many-armed, many-headed demon, or Titan—a Hindoo Briareus, who, some thousands of years ago, was King of Lunka, or Ceylon, and was slain by the god Rama, at the end of the war which is celebrated in the Ramayun, the Hindoo Iliad.

In this war Indrajit, too, was slain by Luxoomun, Rama's brother. It may be wondered that those who wished to represent Narayun as a god, should thus identify him with a Titanic hero. But, through the whole Hindoo system, the demoniacal or Titanic nature and the divine melt into each other.

Rawun was, although a Titan, an ascetic of exalted devotion. His very death, at the hand of the god Rama, was a glorious reward for this virtue.—In the pantheistic and mystic views of the Hindoos, all opposition and diversities are reconciled in unity. The apparent enmity and punishment of the devout demon King was only external maya, phenomenal illusion; the hostile contact, the death embrace with Rama, was, in reality, union with the divinity!

There was, therefore, no difficulty on the score of Indrajit's former Titantic character; this was quite consistent with his coming as a god, and a deliverer of mankind. All that was necessary was to make the verses of Toolseedas fit Narayun Deo. This, with the help of a little interpolation, was easily effected, and the prediction thus altered, was speedily circulated, and before long was in every hand and on every tongue through the country.

Psalmists were not wanting to hymn Narayun's praise. Many hymns and canticles were composed in his honour by the brahmins around him, and forwarded to every quarter to increase his celebrity.

Narayun's fame was now spread throughout Western India. He was established in the minds of men as an incarnation of the Deity, and the most extravagant expectations began to be entertained of the results which he was to achieve. As Rama and Krishna had in former times rid the earth of demons and giants, and overthrown the dominion of wicked men, so he was destined to put an end to the rule of the European barbarians.

In a published letter from Poona is the following:

"I suppose you must have heard of Narayun Bawa, the miraculous child of Pimpoordee, who was said to raise the dead, to make the blind to see, the deaf to hear, the lame to walk, &c. The general infatuation respecting him here was truly astonishing; even the most sensible natives did not escape. Immense crowds left Poona every day to visit him during his brief career. One day I was told that there had been a report that a large snake, summoned by Narayun Bawa from Poonun, had arrived at the temple of Mumma Devee, (the Protestant Church dedicated to St. Mary,) whither a great many people had gone in consequence.

Even in Bombay, where there is constant intercourse with Europeans, the madness took such an extent, that, within two or three months, no less than ten thousand pilgrims, many of them of wealth and rank, set off to bow before the feet of Narayun. The plain around Pimpoordee had by this time become an immense encampment of pilgrims, and bid fair to realize the prophecy of a mighty city arising at the bidding of Narayun. The house of his parents had now become a sacred shrine, as the neighbouring rivulet had become a stream for holy ablution. Both throve apace. His family, and the administering brahmins were rapidly growing rich; for on all that bathed in the water, or bowed to the divinity, a tax was levied. Even the blind beggars were not exempt. Many persons also at a distance who were themselves unable to come, made vows, which they forwarded with their offerings to the shrine.

To complete the establishment of Narayun, a little girl at the village of Sonne, who was also said to be gifted with miraculous powers, was set up as his intended bride, (for the former incarnations, Rama and Khrishna had married,) and on a certain day, it was rumoured, he would cause a magnificently caparisoned steed to rise out of the earth, on which he was to proceed and meet her. She was given out to be an incarnation of some female deity.

Narayun had now been about six months before the public. His divinity was established. His fame the number of his worshippers, the amount of offerings, the vows sent to be registered, the pilgrims crowding to his presence, were all increasing so rapidly, that men began to wonder what would be the upshot of this daily accumulating enthusiasm. The Raja of Sattara was very uneasy. It would appear that he had discredited and disliked the pretensions of Narayun from the first, and, at an interview which took place, he allowed something of his doubts and his enmity to transpire. His scepticism must not be set down entirely to his good sense and enlightened views. Facts have since come to light which afford a very curious and sufficient reason for his opposition, at the same time that they prove that the Rajah was quite as credulous and superstitious as the rest of his countrymen. One of the ladies of his Court, the wife of one of his Ministers, had, it appears, been for many years subject to fall into a trance, during which she had given utterance to a series of predictions promising the Rajah the most extravagant destiny—the recovery of the old Hindoo empire over all the nations professing Hindooism, &c. These predictions were regularly taken down as uttered, by her husband, or some other party, for the benefit of the Raja. Copies of them were found in the Zenana after the Raja's deposition by Sir James Carnac, and of other papers, showing that his highness placed implicit credence in them, and acted upon them. There is little doubt that they mainly contributed to his ruin.

This fact, only recently discovered, fully accounts for the opposition which the Raja alone, of all the Mahratta nation, offered to Narayun Bawa's pretensions. Looking upon *himself* as the person, who, according to the voice of prophecy, was destined to achieve universal dominion, and expel the British, he could ill brook the rival claims set for this child, as the incarnation of Indrajit, foretold by Toolseedas.

The progress of his worship, therefore, caused him considerable uneasiness, not unmixed with fear. But, indeed, this is not to be wondered at; for stronger minds than his had been shaken. At the time the mania was at its height, the writer of this paper asked a European gentleman of distinguished attainments as a scholar, and a firm believer in Christianity, what was his opinion of Narayun Bawa? His reply was as follows: "The facts which I have heard have quite staggered me, the whole Hindoo population are thoroughly convinced of the divinity of this child, and are going mad after him. It is impossible to say what extraordinary means God may see fit to adopt for the spiritual recovery of the Hindoos. Ordinary means and missions seem to have failed with them."

But in the midst of all this enthusiasm and expectation, a message of dismay came over the city—"*Narayun Bawa is dead.*" At first no one would believe it; but the next day came other messengers with further tidings, and while they confirmed the fact of his death, they brought with them the assurance that he was to rise again in a few days.

It appears that while Narayun was as usual exhibiting his control over all the snakes brought to him by strangers, a mhar, or pariah, produced a very large one, which he said he had brought all the way from Benares or some other far-off place. Narayun laid hold of the reptile with his usual boldness, and attempted to play with it, but for the first time, he found a serpent which he could not manage. The snake became irritable and bit him mortally. In a few hours the wretched child, whom imposture or delusion, or both, had elevated into a divinity, was a corpse, affording one more example in confirmation of an awful remark, which has been more than once made, that no human being has long survived the assumption of divine honour. By his disciples his death was attributed to the malice of the Raja of Sattara, who it was asserted, had sent by the mhar the fatal snake. The mhar was believed to have been a magician in disguise. But though Narayun was dead, the delusion of the imposture did not die with him. It was confidently given out that he would rise from the dead on the third or eighth day, and a vast multitude of the pilgrims, clinging to this hope, awaited on the spot to witness his resurrection.—The predicted days passed, no resurrection took place, and the disappointed and sorrowing crowd awakening too late to their delusion, began to disperse. But even here the infatuation did not terminate. Reports continued to be inculated that Narayun was shortly to re-appear in different places, and now and then, that he actually had appeared.—In Poona it was for a time believed that his soul had lodged itself in the body of a brahmin, who would fulfil all that had been predicted of the peasant boy, but all this speedily died away.

Similar expectations and reports continued to prevail in many parts of the country for two or three months after Narayun's death; but all these hopes at last ended, and though a few still clung to the persuasion of his divinity, the majority at length came to the conclusion that he was nothing but a Rakshus or demon, who came for a while on earth to amuse himself by deluding mankind.

A correspondent of the *Paris Siecle* — M. De Boigne—thus closes, says the Herald, a series of letters on this country:

Before putting the word "and" to these fugitive writings, I wish to give a short summary of my ideas on the men and the institutions of the country I have just visited.

The women? love generally, not precisely their husband, but their home.

The young ladies? enjoy the liberty which is no more the share of married ladies.

The men? have two worships: during the week that of the god dollar, and on Sunday the worship of the Lord.

The children? are men as soon as they are born.

The people? know how to calculate, to read, to write, and to vote.

The President? he is more of a king than a constitutional king of Europe; but his reign lasts only four years.

The railways? are badly made, badly kept in order, going slowly and dangerous.

The horses? go faster than railways.

The steamboats? are stupifying, magnificent and innumerable on each river.

The bridges? there are no bridges at all.

The army? is composed of volunteers, who fight very well, but only for a certain time. As soon as their engagement has expired, every one pays his farewell to the enemy with the exactitude which is the peculiar characteristic of a free man; each soldier leaves to his successor the glory of vanquishing.

The trade? everybody makes it; everybody associates with somebody to sell something.

The doctors? form a partnership for the cure of the sick; they do not open hospitals; but trade stores.

The attorneys? form also a partnership, and, like doctors, who sell "health," they sell "words" in their offices.

The servants? all of them come from Ireland. It is incredible to see how promptly they appreciate the feelings of their personal dignity, when they clean their faces and become fat. They believe that a free man may receive wages, but ought not to do anything to obtain the money.

The cooking? bad.

The Banks? humbug!

The city of Boston? silence! an English city.

New York? the great Babylon of America.

Philadelphia? the name of which means the "City of Brotherly Love," has been thus named undoubtedly, on account of its repeated and bloody riots.

The police? 0

Nota: Pigs seen freely perambulating in the streets.

The poor? 0.

The taxes? 0.

The city tolls? 0—but replaced with great advantage by taxes.

Stamps of government on newspapers? 0.

Imprisonment for debts? 0.

Passports? 0.

Arts? 0.

Public squares, places of promenade? 0.

Public monuments? 0.

Democracy? They say in the United States; M. Smith is a *gentilhomme.*

MARRIAGE OF THE COUNTESS GUICCIOLA.— The Paris correspondent of the *Boston Atlas* speaks of this lady's recent marriage as follows:

A wedding, which attracted much attention, was that of Monsieur Hilaire Etienne Octave Bouille, Marquis de Boissy du Coudrais, Peer of France and Chevalier of the Legion of Honour, to Madame Theresa Francoise Olympia Gaspera Gamba, daughter of Count Gamba, and widow of Count Guiccioli. The Marquis is a wealthy, eccentric old widower, connected with the first families of France. His bride is a most bewitching, golden-haired creature,—

"Being somewhat large and languishing, and lazy,
Yet of a beauty that would drive you crazy:"

the original of Dudu, in Don Juan, which is a capital portrait of her, even now she is fifty, and celebrated as having long held its noble author captive.—She moves in the best French society, where she has generally been escorted during late years by H. L. Bulwer, now English Minister at Madrid.

NEW LANDS IN NEW ENGLAND.

Hon. Isaac Hill is reported to have made at Lebanon the other day the following remarks:

"Prompted by an ardent curiosity to learn locations and duly estimate the value of that part of the North which has been passed by as scarcely fit for settlement, I made my way through the northerly part of Vermont into the Canada townships to the Indian stream country and down through New Hampshire, during the past summer. I was surprised at the extent and value of this whole country for farming purposes. I believe the belt of country for one hundred miles south of the 45th degree eastward of Lake Champlain, over Vermont and New Hampshire, through the whole extent of Maine to the Bay of Funday and the sea, to be the most valuable tract of land in New England. The Canada township of ten miles square further north are splendid: Stanstead may be taken as a sample. The best township of Vermont is said to be Derby, lying side by side of it. The cattle and the productions of these two towns are all upon a larger scale than we find down South. Both in the Canada townships and within our own limits there are thousands on thousands of acres of beautiful lands, covered with the heaviest and most valuable timber, yet to be taken up. The climate here, most conducive to health and long life, should be regarded as no obstacle to the settler. The railroads are destined to make every standing tree valuable; the splendid growth need not be cut down, girdled or wasted upon these lands. Upon this region the snow falling in November sometimes covers the ground till May.—Contrary to my previous expectations, I am led to consider this annual covering a benefit rather than an injury; it gives a time for active business to all who have a desire to stir about: there the winter is the gayest and most desirable season. Clothed with its white covering, the ground is generally preserved from deep frost, and the spring opens as a continued summer for the growth of vegetation.

Gleanings from Foreign Publications.

DEFORMITY OF THE MANUFACTURING POPULATION OF ENGLAND.—Mr. Gaskall, in his book on the situation of this industrious class of the English says:

"Any man who has stood at twelve o'colck, at the single narrow doorway which serves as the place of exit for the hands employed in the great cotton mills, must acknowledge that an uglier set of men and women, of boys and girls, taking them in the mass, it would be impossible to congregate in a similar compass. Their complexion is sallow and pallid, with a peculiar flatness of feature, caused by the want of a proper quantity of adipose substance to cushion out their cheeks. Their stature low—the average height of four hundred men measured at different times, being five feet six inches. Their limbs slender, and playing badly and ungracefully. A very general bowing of legs.

"Great numbers of girls and women walking lamely or awkwardly, with raised chests and spinal flexures. Nearly all have flat feet, accompanied with a down tread, differing very widely from the elasticity of action in the foot and ankle attendant upon perfect formation. Hair thin and staight—many of the men having but little beard and that in thin patches of a few hairs, much resembling its growth among the red men of America. A spiritless and dejected air, a sprawling and wide action of the legs, and an appearance, taken in the whole, giving the world but little "assurance of a man," or if so "most sadly cheated of his fair porportions."—Beauty of face and form are both lost in angularity while the flesh is soft and flabby to the touch, yielding no "living rebound" beneath the finger. The hurry and anxiety of this juncture bring out very strongly all their manifold imperfections."

THE BRA